

# THE LAVER OF REGENERATION AND The Cup of Salvation:

*For two Treatises:*

The Nature of Baptism is opened.

Those who by Quakers concerning Baptism are received.

The Nature of the Lord's Supper is asserted.

Those Objections against it are refuted.

THE SECOND IS,

*Plan for the due celebration of that  
holy Ordinance of Christ, the Lords Supper,  
as it is presented to all both Pastors and People in  
the Church of ENGLAND.*

ALSO

*A Discourse of the spreading infection of false Doctrine,  
and a Savanahs Preterence against it, by some of the  
and takes infallible, which will serve for Truth  
found to try all Deceitful deliver it.*

*Rich. Grant, Master of Arts, and Minister of the  
Word in Exeter, in Nov. 1688.*

*Printed by R. A. and are to be sold by John Sturges, in  
the Market in Little-Britain, 1688.*





To the Worshipfull, *John Wood* of  
*Woodborough*, Esquire, Truth,  
Grace, and Peace.

SIR,



*His Discourse being at your  
request, and at and for the  
solemn admission of one of  
yours into the Visible*

*Church, by the holy Sacrament of Bap-  
tism, composed and preached, and being al-  
so in your hearing opposed, as my friends  
tell me, if should wrong the truth and my  
self not to publish it; so also should I in-  
jure you, if I should not publish it under  
your name; being so much the Father  
thereof, you deserve it, though it deserve not*

My good Neighbour,



T was my happinesse to hear this Sermon preached, it is your goodnesse to impart your notes (perfected) unto me, by comparing them with the notes I took: I find such is your faithfulness and justice, that you have not left out, or altered any thing materiall in the whole Sermon.

And therefore the judicious Reader (if you please to make it common) which I desire may judge of the many grosse mistakes (to call them no worse) which our Antagonists in the point do run themselves, and lead their followers into. And that you may be prevailed with to send this Sermon to the Presse, I entreat you consider.

1. Gods glory, both in his mercy and free grace, is much eclipsed by them that deprive a principal part of Christs Church of this their precious priviledge.

2. I intreat it in regard of your self, who was oukelyly opposed by one that passeth under the name of a Minister in the Church of England, who at the same time did publicly profess his thankfulness that he had renounced his own baptism.

3. I intreat it in respect of those many well-meaning Christians in those Towns about us, who are miserably intangled and bewitched with those growing errors, for some of them my soul doth even bleed, to think from whence and whither they are fallen.

4. I intreat it in respect of the truth it self, I know there are many excellent treatises of this Subject already extant, and such as may satisfie any unbiassed readers, if they would peruse them with consideration. But I am perswaded a few copies of this Sermon dispersed in *Loudham, Gilling, Woodbury, Exton, Calverton*, and the places about us, may lettle many, and recal some: Howsoever you shall not be conscious to your self, that you have kept back any part of the truth of God.

And

And truly Sir, in this your faithfulness is especially seen; that you have not withdrawn any particular wherein your Opponent did think he had an advantage against you.

As far as I can remember, the Champion of that cause had these four exceptions against your Sermon.

1. From the order of words that the text required, first teaching, and then baptizing.

2. That the word Sacrament is not a Scripture expression.

3. That Baptism is not a Seal.

4. That it doth not come in the room of circumcision.

(If I mistake not) the reader will find satisfaction touching all these in this Sermon; and therefore that their folly and malice may be manifest unto all, I intreat you to make it publique. I have observed your command to me, in not imparting it to any, nor suffering it to be transcribed by any, hoping you will not deny my request, that it may be common for all: The Lord set a stop to the growing errors of the time, and give us his assistance to stand up with much meekness and courage in the maintenance of truth: The Lord continue his goodness to us, that we may still (as hitherto) be kept free from those, who in their practise do deny Infant Baptism: This is, and shall be the prayer of

Your much obliged Friend, Neighbour,  
and Brother in Christs work.

*Edw. Palmer.*

And I am sure, that you will find it especially true  
 that you have not withdrawn any particular wherein you  
 Opponent did think he had an advantage against you.  
 As far as I am concerned, the Champion of the cause has  
 the best of the argument, and I am glad to see  
 that the order of words in the text remains the same.  
 I am sure that the word sacrament is not a scriptural expression.  
 I am sure that the word is not a seal.  
 I am sure that it does not come in the room of circumcision.  
 I am sure that the word will not have a glossing up  
 in his sense, and therefore that the word is doubly and triply  
 made manifest, not only, I instruct you to make it doubly  
 I have observed your command to me, in not departing  
 in any way, nor trusting it to be transcribed by any,  
 hoping you will not deny my request, that it may be  
 common for all: The Lord let a stop to the growing errors of  
 the time, and give us his assistance to stand up with much mock-  
 ery and courage in the maintenance of truth: The Lord con-  
 firm his goodness to us that we may still (as heretofore) be  
 kept free from those who in their practice do deny Infant  
 Baptism: This is, and shall be the prayer of

Your much obliged Friend, Neighbour,  
 and Brother in Christ's work.

Jas. Palmer.

his  
 on  
 a  
 he  
 bid  
 M  
 wa  
 no  
 Ap  
 the  
 sci



MATTHEW 28. 19.

*Go ye therefore and teach all Nations,  
baptizing them in the name of the Fa-  
ther, and of the Son, and of the Holy  
Ghost.*



Our blessed Saviour having declared himself the true, perfect, and only High-Priest of his church, in that he had finished by his passion the work of mans Redemption, and evidenced the vertue of his passion, by his resurrection, and also being now yet further to manifest the full efficacy, both of his passion and resurrection; by his glorious Ascension to his Father, and our Father, his God and our God, doth here shew that he is not only the Priest, but likewise the King and Propbet of his church, in that he takes care of it, provides for it, gives direction how he will have it gathered, ordered, instructed, like a good Father of a Family, he sets his house, his church, in order. Being how to go to heaven, he shews what he will have done by his Ministers on earth, that they may bring his Members after him to heaven. And because the work of the Ministry, the edifying the body of Christ, the perfecting of the Saints, was an employment so high, and a burden so weighty, that the shoulders not only of men, but of the very Angells might shrink under it: Left the Apostles should here say as elsewhere *S. Paul*, *Lord who is sufficient for these things?* especially since now the bodily presence of Christ was to de-

part from them, our Saviour doth sweetly prevent this scruple, and doth abundantly make good his bodily absence, with the promise of his spiritual presence; *I will be with you*, though not bodily, yet in my Spirit and infinite Deity, to protect, bless, enable you; and not you only, but those also that shall come after you, *I will be with you alway*, and with your successors, *unto the end of the world.* Go ye therefore in my Name, by my Commission authorized, encouraged by mine assistance; *go and teach all Nations, &c.*

The Text presents us with the Apostles last and largest Commission from Christ, wherein observe their

1. Authority: *Go ye therefore.*

2. Duty: *And teach all Nations, baptizing.*

In the first general, the authority, we have, 1. The persons, (ye) 2. Their Mission (Go) 3. The strength of their Commission, (therefore,) which word hath reference unto those ver. 18. *All power is given to me; therefore go ye.*

In the second general, the duty; here is,

1. Its matter, *Teach and Baptize.*

2. Its extent, none are excepted, they must teach and baptize all Nations.

3. The form they must observe in baptizing. *In the name of Father, Son, and Holy Ghost.*

1. The persons (ye) what ye? the eleven Apostles, ver. 16. but was this Commission given to them only and exclusively? no, though these words were spoken unto them personally, yet they are meant intentionally unto all Gods Ministers their successors, as plainly (ver. 20.) doth appear, *I will be with you alway unto the end of the world.* It is then, we see, Committed that there should be Pastors in his church unto the end of the world. See Ephes. 4. 11, 12, 13.

The Ministry died not, when the first Ministers the Apostles died, with them indeed the Apostleship deceased, viz. so much of their office as was extraordinary proper and peculiar unto them as Apostles, and the first Planters, as General Commission, immediate Mission, Miracles, gifts of Tongues, infallibility of Judgement, &c. but the Pastorship for ever, so much of the office Apostolicall, as was ordinary and necessary for the being and wellbeing of the Church, not only in that first, but in all ages, as preaching, administering Sacraments, ordination of Pastors, and use of the Keys. So long as Christ hath a church on earth, there must be in his Church, and therefore all Gods faithful Ministers, even to the worlds end, may be assured that they are called by Christ, and shall by him be assisted in the due pursuance and right discharge of their calling, and that by virtue of this Text, *Go ye, and I will be with you unto the end of the world.*

The second is their Mission (Go) no man ought to exercise the office of a Minister, unless he be called thereunto and sent of Christ. No man may take

take this honour to himself, but he that is called of God, as was *Aaron*. Those cannot expect Christs benediction, who want his Missionhis assistance, who have not his authority. The Apostles had (as before is said) immediate mission and commission from Christ, without the ministry of men; but such calling is now ceased, ordinary Pastors are called, and sent of Christ by the Ministry of men. *Ordain Elders in every Church*, saith *Paul* to *Titus*, did *Titus* ordain (*visu*) for Christ by *Titus*? The church calls, sends, ordains ministerially, Christ principally. And since Apostolicall calling is ceased, those (ordinary) Pastors are not called by Christ, (pretend they what they will or can) who are not lawfully called by the Church, and those who are so called, their Commission is as valid and strong, as if they had received it immediately from Christs own hand, and that is the third thing. The strength of their Commission (*Therefore*) *All power is given unto me, therefore go*. We learn hence, that all those who are Gods faithfull Ministers have a strong patent, a firm authority; their calling is as good as Christ can make it, they have their power from him, to whom all power is given in heaven and earth, therefore ought they to take courage and confidence in the Lord, cheerfully to encounter all oppositions, reproaches, persecutions, they shall by Gods providence meet withall in the conscientious discharge of their Ministry, therefore ought they not to preach themselves, but Christ.

Therefore ought their people to submit unto the word by them taught, not as their word, but as the word of Christ. *1 Thes. 2. 13.*

Therefore contempt of Gods Ministers (though it be an ordinary thing) is yet no ordinary sin, he that despiseth, despiseth not man, but God: contempt of Ministers as Ministers, stays not in their persons, but reaches the Majesty of God, and strikes Christ through their loynes, the reason is, because the word they teach is not theirs, but Gods, Gods as the Author, theirs only as the publishers, Gods by Sanction and Ordination, theirs by Declaration only and manifestation. *1 Thes. 4. 8.*

We have seen the Apostles authority, now their duty, and first its matter, (*Teach and Baptize*.) Ministers after they are sent must teach and baptize, when they are put into the Vineyard, must labour. Neglect not the gift, give thy self wholly, give attendance, wait on the Office.

Men think it an idle mans business to be a Preacher, nay there are who think it not needfull, yea not lawfull to study Sermons, they think when the Minister goes into his Study, the Spirit goes out, and leaves him; they are much against stunting the Spirit of God, but what is this but to stint him, as if he could not, would not bless and assist means, study, reading, meditation, &c. God is not wanting to his Ministers, he gives them the same graces he gave to his Apostles, though not in the same manner or measure. To them it was given in the instant what they should speak, but for us *Oculus ad cælum, Manus ad Clavum. Orando, querendo, vigilando*; by earnest prayers, diligent pains, continuall watching, toiling, and rumbling many books, by wearying, and even wearing out our selves, *1 Tim. 4. 13, 15, 16.*

in reading, writing, conference, meditation; we must labour to attain knowledge in the mystery of godliness; we well know that unless the Lord bless our studies, our watchings will be but in vaine. But we, temple God, not trust him; if we think of, or look for the blessing of his Spirit upon our idleness, and neglect and contempt of means. Verily, if we compare the productions of those that study, and those that study not, those who have the least measure of Gods discerning Spirit, may see which hath had the most assistance of that good Spirit. For my part, I am not ashamed to confesse, 'tis my weakness, I must premeditate before I preach; and I doubt not but God hath, doth, will bless both my premeditation, and my preaching, and my preaching no whit the lesse, because the consequent of my premeditation.

[Before I leave this point, take this note thence from the connexion of the duties, *Teach and Baptize*, or Teach baptizing, they are joynd together by Christ, who then dare put them asunder? those whom Christ sent to preach, he sent also to baptize; let them look to it then whether they be Christs true labourers, who will preach, but not administer Sacraments, sure I am they do their work by halves, but a faithfull Minister, as a faithfull Christian, will do all the will of God.

That Apology of S. Paul will not serve their turn, Christ sent me not to baptize, but to preach the Gospel. For,

1. Are they Apostles?

2. Paul did baptize *Crispus, Gains, Stephanus* household, ver. 14. 16. did he in this exceed his Commission, and baptize, not sent thereunto by Christ? *Abstr.* Why then that (Not) is not negative, but comparative; not, viz. not so much to baptize as preach, chiefly to preach, an hyperbolical kind of amplification in Scripture frequent; whereby a thing is affirmed of that which is more excellent, and denied to that which is less, though it be common to both: instances of this kind we have hundreds in Scripture, some see in the margin. I will name only that remarkable one, *Mat. 15. 24.* where Christ saith, I am not sent but unto the lost Sheep of the house of Israel, Christ was sent to both Jews and Gentiles, but first to the Jewes, and therefore because to them especially, he saith, I am not sent but to them. So then, though it be our chief work to preach, yet 'tis our work too to administer Sacraments, the one ought to be done, the other (though in some mens esteem *Mins* and *Cummin*) ought not to be left undone.

The extent of the Apostles duty follows, *Teach and Baptize (All Nations)*. Behold here a most sweet enlargement of the Apostles Commission; time was when the Law and Testimony was the sole inheritance of Jews, to them, and only and solely to them were committed the Oracles of God. O! this, and in this, as a peculiar and high Privilege *David* gloried, nay when the Apostles themselves once before were sent forth, they were limited to the lost Sheep of the House of Israel, but now, go out into all the world, preach the Gospel to every creature, *go and teach all Nations.*

The

1 Cor. 1. 17.  
Affirmatur de  
uno & de ali-  
is negatur aut  
negari videtur  
quod in illo  
frequentius est  
& illustrius  
licet illud ha-  
beat cum aliis  
commune: Ga-  
spar Sanctius  
com. in Jer.  
31. v. 34.  
Jer. 7. 22. 23.  
Job. 6. 27.  
Ephes. 6. 12.  
1 Thes. 4. 8.  
Hebr. 8. 11.  
Colos. 3. 23.  
In comparatio-  
nibus (scpe ne-  
gatur illud  
quod non est  
excludendum,  
sed tantum al-  
teri postpa-  
nendum. Davc.  
nant.  
Psal. 147. 19, 20.  
Mat. 10. 5.  
Mark 16. 15.

The mercies of the Gospell are larger then those of the Law, before to the Jews, the Gentiles not received, now the Jews being rejected, to the Gentiles is God manifested. Admire we, adore we this mercy. O that the enlargement of it might enlarge our hearts to the Father of Mercies! what if we had lived before Christs coming, his Apostles commissioning, we had lived and died in ignorance, 'tis our duty, be it our endeavour to acquire some proportionable measure of faith, obedience, holinesse, and true thankfulness, and to walk worthy of God who hath called us unto his Kingdome and glory.

In the name of the Father, Son, and Holy Ghost.

Of the word (*Name*) I shall speak anon in due place. For present I note that Christ sayes not in the Name of God, nor of the Lord, nor of Jehovah, nor in the name of any of the persons severally, but of all and each, Father, Son, Holy Ghost. Observe hence:

1. That there is a Trinity of persons in the Divine Essence, that one true eternall God, is Father, Son, and Holy Ghost.

2. There is an Onenesse, an Unity of Essence in this Trinity, the Father, Son and Holy Ghost is but one God. In the Name, not Names, *Unum enim nomen est una divinitas. Canon. Lac. Theol. lib. 3. cap. 5.*

3. That the persons are really distinct (though the essence be the same) the Father is not the Son nor the Holy Ghost, the Son is not the Father nor the Holy Ghost, the Holy Ghost is not the Father nor the Son.

4. The works of the three persons *ad extra* towards the creatures are undivided, viz. common to all, all we see concur to our remission and regeneration, so make our Baptism effectuell.

5. The Son and Holy Ghost are God, coequal, coessential with the Father, for God will not give his glory to another, the form and force of Baptisme do demonstrate this most plainly; we must baptize in the name and authority of all three; therefore all are equall, all are God; may we, dare we baptize in the name of a creature? were ye baptized into the name of Paul? *1 Corinth. 1. 13. Deus est Filius, & Deus est spiritus, quia in Baptismo invocandus.*

6. We ought to worship and acknowledge God, not absolutely as God only, but as he hath revealed himself a triune God, Father, Son, and Holy Ghost; we are to worship the Trinity in Unity, and Unity in Trinity, as saith *Athanasius*. It sufficeth not to have a confused apprehension of the Deity, without a more speciall and inward concept of three in this one, three persons in this one essence, think here of one substance in three subsistences, one essence in three relations, one Jehovah begetting, begotten, proceeding, Father, Sonne, Spirit. See *B. Hall Decad. 4. Ep. 7.*

And now I have shewn you the earth in a little map, the Land of Canaan from the top of Pisgah. You see the large dimensions of my text by this scantling, such is the latitude thereof, that to prosecute fully each point there-

*Tres personae  
in ipsa fidei  
junctura demon-  
strat Christum,  
unumq. Deum.*

wherein, would require rather a year than an hour, a volume then a Sermon. I shall therefore fix upon that part of my text, which is most pertinent unto the present occasion, namely, that which concerns baptism, which I shall as briefly and plainly as I may, handle in this order.

And 1. I shall define baptism.

2. Explicate that definition, and open baptism in all its causes.

3. Shew the necessity thereof.

4. Propose and resolve the quære, Whether infants have right to Baptisme.

5. If it shall prove they have, we will endeavour to declare in what manner parents ought to bring them thereunto.

6. We will shew how grown Christians may and ought to make use of their baptism through the whole course of their lives.

## 1. The Description.

'Tis impertinent to stand upon the severall acceptiōns of the Word in holy Writ; here, as all confesse, it is properly taken for that washing by water in the name of the blessed Trinity, which serves as a seale of the righteousness of Faith, and so Baptisme is the first Sacrament of the New Testament ordained by Christ; in which by the outward washing with water in the Name of the blessed Trinity, is signified and sealed unto Gods church and children, their regeneration, remission, and washing away of their sins by the blood of Christ.

## 2. Its explanation.

I call it a Sacrament of the New Testament, to distinguish it from Circumcision, and (the first) to difference it from the Lords Supper, which is the second.

[I must here also before I proceed give an account why I call it a Sacrament, for I was once taken up for using the terme, the reason, 'twas a word not used in Scripture.

'Tis true the word was borrowed from prophane writers, with whom it signified, that oath wont to be given from souldiers to their Generall, or from those who in Law contended one against another, unto their Judge. But what then? they used the word; therefore must not we? what not if it be as significant to our purpose, as it was to theirs? who hath forbidden us? was *S. Paul* too blame, who used the words of *Menander*, 1 *Cor.* 15. 34. and of *Epimenides* 1 *Tit.* 1. 12. and also of *Aratus*, *As* 17. 28. The Egyptians vessels and ornaments borrowed by the Israelites served for the building of Gods Tabernacle. *Augustine* alledgeth and applich the Law of a beautifull captive taken in war, that if her head were shaven, nall parod, garments (wherein she was taken) taken off, an Israelite might marry her. What marvell then, saith he, if I take the wildome of the world, for the grace and comeliness of paris I find therein, and of a captive make it an Israelitish woman, if I cut and shave off whatsoever it hath dead, idolatrous, erroneous, &c. *Luther* of this very point, of nice and scrupulous rejecting all words not found in Scripture, tells us his mind thus. *Heaven and Heavens have the use; and use the names of Sun and Moon, and*

others

(7)  
others of Gods creatures, shall we therefore not use nor name them? there are not the words Trinity, *Sanctus*, Subistence, and thousands the like in Scripture, may we not therefore use them? no nor the word Bible in English is not to be found in any part of the Scriptures, is it not lawful therefore to call the Scriptures our Bible? surely I cannot think that those who are thus nice, did never use any word either in discourse or Sermons, but what was expressly in Scripture.

But to close this digression, and to satisfy in a word all who resolve that they will not be satisfied. I say, and prove, that though the word Sacrament be not in so many letters and syllables in Scripture, yet in Scripture it is in signification, and 'tis childish to contend about words when we have the thing.

Unto a Sacrament are required four things.

1. That it be of divine Institution.
2. That it have an outward sign imposed by God.
3. That it have a promise of grace annexed.
4. That it have a command from God for its perpetuall use in his church.

Now all these hath baptism, 'tis of divine Institution, and hath a command from Christ for its perpetuall use in his church, as this text plainly proves it hath an outward sign imposed by God: viz. water.

It hath a promise of inward grace annexed, *Acts* 2. 38. *Be ye baptized for the remission of sins*; why then should we be abhorrent from the word, when (as I have said) we have the thing, and when the word too is so significant, and of so long continuance in Gods church.

But well may it be taken ill that we call it a Sacrament, when they will not give us leave to call it a Seal.

It is not Circumcision a Seal, *Rom.* 4. 11. and is not Baptisme the same to us, as to Jewes Circumcision; is not the Lords Supper called the New Testament in Christs blood; *Luke* 22. 20. viz. the seal of the New Testament, and how shall we understand those words, *Acts* 2. 38. *Repent and be baptized for the remission of your sins*, but thus, for the sealing and confirming of the remission of your sins; to what purpose should I be long in a case so plain, but that men will not be divorced from errors palpable? A Seal serves for these four things. 1. For concealment. 2. Impression. 3. Distinction. 4. Confirmation.

The two latter belong to Baptism, it distinguisheth from Heathens, and confirms remission; who then (who knows what a seal is) can deny it to be Gods Seal?

I come now to the causes of baptism, and first to the principal efficient, Christ (ordained by Christ.) this to prove, I go no further then my text, where Christ says, *go teach, baptizing*.

The Sacrament of baptism then is of Christs Institution, not mans invention; he who hath given us his bond the Covenant hath given us his seal the Sacrament, from him we have both the word which we hear, and which

So also from the definition of a Sacrament.

Sacraments are holy signs and seals of the Covenant of Grace, instituted by God to represent Christ and his benefits, and to confirm our interest in him.

See this proved in the ninth Argument for Infants Baptism.

*Non persuadetur etiam persuasus.*

*Verbum visibile et audibile.*

we see, he preaches to our ears by his word, to our eyes by his Sacraments, and by his Spirit working in both, conveys and confirms faith in our hearts.

*Use 1.* Hence we are taught that Christ is God, a Sacrament must owe to none but God for its institution, it being a part of Gods worship, and God will not be worshipped by mans inventions, but by his own prescriptions, it being a seal of the Covenant of Grace, and he alone that makes that Covenant can make it good, who can forgive sins but God? and who can give the seal of forgiveness, but the same God that forgives?

*Use 2.* Baptism is Christs Ordinance, then let us give it its due esteem as the Ordinance of Christ, and since tis Gods Seal, let us see to our seal that tis effectually for those ends for which he hath ordained it. The outward sign and element, water, is a plain, a mean, a common element but we are not to value it from the matter, but from the Author Christ Jesus, from him it receives its weight, worth, efficacy: God can make use of the meanest things and creatures, to glorious ends and purposes. Christ could have made choice of a more excellent matter, but he chose this for fineness, not for beauty, he will not have his Ordinances carry a carnal point. It shews his Divine power to use so poor an element to so precious an end, and it teaches us, though to use, yet not to rely on, or seek comfort in the outward element, but the blood of Christ thereby represented, the weak the means, the greater the power of Christ, who can do so great things with them. A piece of wax which in the shop hardly was not prized at a penny, by cleaving to a small parcell of parchment may be valuable to thousands. A piece of leather having the Princes stamp, is in traffique as much worth as the purest gold; if men can make mean things of much value, their laws and wills, how much more God?

Beloved Christians, I know, and grieve to know the great abuse and contempt of Gods holy Sacraments at this day, and since the mean account it is made of them arises chiefly from the meannesse of their outward sign, let me speak freely in their behalf, even to this particular. Men think and speak, Alas a little water what can it do? O but Christs power what can it not do? Let me tell you, God hath honored this mean element to be great instrument of advancing both his Justice and Mercy.

*1.* His Justice: In the first piece of exemplary Justice which God manifested unto the world, viz. in the destruction of the whole world by means of water, when the world was foul with sin, he waith it with a flood when he would finally once for all revenge himself on the Egyptians for their cruelty to Israel, he overthrew their chariots and horsemen in the waters of the Red Sea.

*2.* His mercy: That water which swallowed up the old world, bare the Ark of Noah, that Sea which was a grave to the Egyptians, was a way to Israel by the means of water: *Naaman* was cleans'd of his Leprosy the blind man before his eyes should be opened must wash in the pool of *Siloam*; and the pool of *Bethesda*, when troubled by Gods Angel, was

*Vid. Reynolds  
Medit. on  
Lords last  
Supper. ch. 4.  
p. 13.*

*Gen. 6. 17.*

*Exod. 14. 28.*

*Jer. 29.*

*2 Kings 5. 14.*

*John 9. 7.*

*John 5. 4.*

him who slept in first, a *vasa quæ sunt*, a cure of all diseases. O then shall we think basely of that which God hath honored so highly? does not the Holy Spirit of grace so advance it, that it every where calls his grace by the name of water? Ho, every one that thirsteth come to the waters. I will powre water upon the dry ground, & *centies alibi*: hath not Christ so honored it, as to represent thereby his precious blood? Christ hath taken water, and joyn'd himself, and the vertue of his blood, and Spirit and Word with it, and shall we divide them? Freely we confesse, 'tis not the outward, but the inward baptism that saves, not water, but that water and blood which issued out of the side of our Jesus, must cleanse us from sin. Far are we from Papists judgement, to rely on the work done, yet take we heed of the other extreme, to despise the work done; because all is not to be ascribed thereto, therefore is nothing at all? Christ hath ordained water, and promised to joyn thereto the vertue of his blood and Spirit, and shall we say, no Lord, not the water, but thy blood? The Jewes sinned by asking, what by not asking a sign of God. We may be hence taught that we sin alike and tempt God, whether by our infidelity in asking what he denies to give, or by obstinacy in not asking nor accepting what he offers to give for the security and confirmation of our faith: A man would think Christians would surely regard and honor any thing that came unto them from Christ.

Nor is baptism only Christs Ordinance, but he hath vouchsafed also himself to be baptized; that not only his precept, but president might teach us to honor and use it as his Ordinance. Christ needed not Baptisme at all in regard of himself, his conception being immaculate, his birth pure, his nature spotlesse and free from all taint of original corruption; he was baptized not to be sanctified by baptism, but to sanctifie baptism, & self; in which respect, as one saith, his baptism was the baptism of baptism 'it self, *non ut sibi mundiciem acquireret, sed ut nobis suam purgaret, non mundari volens, sed mundare aquas*: and amongst other reasons our Saviour vouchsafed to be baptized to draw all men to Christian Baptism, that men should not think much to come to the baptism of their Lord, since the Lord thought not much to come to the baptism of his servant: I close this point with those plain and peremptory words of one who was not at all tainted with the *Opus operatum*. Doubtlesse he who cares not for Christ in his Word, Christ in the Promises, Christ in the Minister, Christ in the Water, Christ in the Bread and Wine, cares as little for Christ God, Christ in his Spirit, Christ Emanuel: Baptisme is Christs Ordinance, O therefore give it its due esteem.

Use 3. Baptism is Christs Ordinance, therefore 'tis necessary; 'tis not a sanction legall or ceremoniall, but Evangelicall and perpetuall; Christ hath blotted out and nail'd to his crosse the hand-writing of ceremoniall Ordinances, he hath introduced no needlesse ceremonies into his church; let us not then with *Naaman* refuse to wash, lest we remain uncleane; despite we not *Jordan*, lest we perish in our Leprosie: Baptism is the door of Gods church, the gate of heaven, the porch of the holy Temple, the

*Quod facere  
nos voluit pri-  
or ipse fecit.*

*Nè homines  
gravarentur  
ad Baptismum  
Domini veni-  
re, cum ipse  
Dominus non  
gravaretur ad  
baptismum ser-  
vi venire.*

*Rogers on the  
Sacram.*

first step to come to Christ the laver of regeneration, the seal of remission. And here that I may gain advantage of the time, I will briefly dispatch the point (which I proposed distinctly to be handled) of the necessity of baptism. I speak here of the outward, for as for the inward none can doubt of its absolute necessity, without the blood of Christ no redemption, without regeneration no salvation, except we be born again we cannot enter into the Kingdom of God.

The Romists say, that though the baptism of Martyrdom save the adult, and grown Christians, who have not Sacramental baptism, yet 'tis so absolutely necessary for infants and all others, that they perish without it; but these are *duri patres Infantum*.

The want of circumcision damned not the Jewes, who were forty years without it in the wilderness: the thief on the cross was not baptized, nor a Martyr, yet in Paradise. Ambrose doubts not of his *Valentinian's* salvation, who desired baptism, though obtained it not, being by death prevented, but *quid multat inimici ipsi sua testat*. Thomas and Bellarmine confesse, that the baptism of the Spirit, supplies the necessary want of the baptism of water. *Baptismus flaminis succurrit infantibus, ubi desistit fluminis*. *Aguin.* 3. parti. q. 68. artic. 2. Bellarm. de baptismo l. 2. c. 6.

Thus then we hold baptism is necessary, *necessitate precepti*, by Gods command and ordination, not absolutely so, as the want of it (when it cannot be had) should condemn, but the contempt of it when it may be had 'tis one, but not the only means of salvation, where it may be had we must humbly use it; where it may not, Gods mercy will and can supply the want of it, God hath tyed unto means, but not himself, *quantum ad Deum dispensationis, quantum ad hominem necessitatis, in potestate Dei est, sine illa hominem saluare, in potestate hominis non est sine illa ad salutem pervenire*. Hugo.

Read and weigh Ephes. 4. 16. Christ doth sanctifie and cleanse the church by the washing of water through the word. See also Tit. 3. 5. and Acts 2. 38. he ye baptized every one of you in the name of Jesus Christ, for the remission of sins. Behold baptism and remission of sins are joined together, take we heed how we put them asunder; if then (to conclude with the words of a learned Divine) Christ who giveth salvation require baptism; 'tis not for us who look for salvation at Christs hands, to sound and examine him whether the unbaptized may be saved, but seriously to do what is required, and religiously to fear the danger that may grow by the neglect of so doing: had Christ commanded baptism, and not told us why we ought to have captivated our obedience unto his will; but since he hath not only made us acquainted with his command, but the reason of it also; namely, that he hath ordained it to represent the curing and cleansing virtue of the blood of Christ, to confirm the covenant of grace, to assure us of the remission of our sins, and to be the seal of the righteousness of faith: beware we least by refusing the seal, we put our selves from the co-

venant

Christus te  
baptizavit,  
omnia humana  
officia defue-  
runt. And  
again, *Deversa*  
*labe peccati*  
*ablutus ascen-*  
*dis, quem sua*  
*fides lavit.*  
Ambr. Tom.  
S. De obitu  
Valentin.  
*Remedium u-*  
*num, non uni-*  
*cum.*

Mr. Hooker.

venator. This of the principall efficient, Christ: The instrumentall efficient is a Minister lawfully called, as before I have said: The matter of baptis-

ism is 

1. Outward,	} Water.
2. Inward,	} The blood of Christ.

To represent which, water, however esteemed mean, is exceeding meet:

1. Water is a necessary element, and of the same necessary to our spirituall life is the blood of Christ, as is water to our life naturall.

2. Water is a free element, fire, ayr, the high way, and water are free unto all and cost nothing, so is the blood of Christ: *He; every one that thirsteth come to the waters, come and drink freely without money, and without price.*

3. Water is a common element, none are debarred from the use and benefit of it, so the blood of Christ, though by all it be not applied, yet unto all it is offered, high and low, rich and poor, as before: *He; every one.*

4. Water is a copious element, so the blood of Christ, an inexhaustible fountain, of his fulnesse we all receive, yet there is fulnesse still. Hence the Redemption purchased by that precious blood, is filled plenteous Redemption.

5. Water is a cooling, comfortable and quenching element, so the blood of Christ, who so drinketh of this water shall never thirst:

6. Water is a nourishing element, it causes the grasse to grow, the corne to flourish, the trees to bring forth and bud, so the blood of Christ, it drinks indeed, 'tis that wine of Solomon that cheers, revives, cherishes the fainting soul, if the blood of Martyrs be, surely the blood of Christ must needs be much more the seed of the church.

Lastly and principally, water is a purging, purifying, cleansing element, so the blood of Christ it cleanseth us from all sin, he hath loved us and washed us from our sins in his blood, as our Saviour once said: *Those who are whole need not the Physician, but those who are sick;* so that which is clean need not to be washed, but that which is unclean; when therefore we come unto that fountain open'd, 'tis for the purging of sin and uncleannesse, and as those who came to *Johns* baptism confessed their sins; so when we bring our infants to the Laver of Regeneration, we do with *David* sensibly and sorrowfully acknowledge, that they were conceived in sin and brought forth in iniquity: This for the matter.

The form is as the matter, 

1. Outward.
2. Inward.

The outward form consists in 1. The Sacramentall action, sprinkling with, or dipping into water.

2. The words of institution, by invocation of, and baptizing in or into the name of the Father, Son, and Holy Ghost. Here let us note what is meant by the (Name) not to mention the severall acceptions of the word to baptism, in the name is:

To baptize by the command and authority of Father, Son, and Holy Ghost.

2. To baptize by invocating and calling on the name of Father, Son, and Holy Ghost.

3. To baptize into the profession of the faith and Religion of that one God, three in persons, Father, Son, and Holy Ghost.

4. To baptize, in token that the party baptized hath the name of God put upon him, that he is received into Gods family, is admitted one of the household of faith, is made a Son of the heavenly Father, a member of Jesus Christ, and the Temple of the Holy Ghost.

O that this point were understood, considered, remembred! how many mean no more by this (*Name*) who bring their children to be baptized in this Name then to add a Christian Name (as they call it) to their Surname!

The inward form of baptism consists in the application of Christs blood by the Spirit, in the curing and cleansing virtue thereof to be baptized for remission, adoption, regeneration, &c. this is that baptizing which the holy Ghost frequently mentioned in the Gospel, without this the outward baptism is utterly ineffectual, for he is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh, but he is a Jew which is one inwardly, and circumcision is that of the heart in the Spirit, and not in the letter. So think proportionably, he is not a Christian which is one outwardly, (only) neither is that baptism which is (only) outward in the flesh; but he is a Christian who is one inwardly, and baptism is that of the Spirit, not (only) that of water; there is more required to Christendome, then to be born in the Church, or to be sprinkled with the water of Baptism, or to make outward profession of Christianity: And let this teach us not to sooth and satisfie ourselves with those externall and nominall privileges, but labour we to find, and let us not leave to labour till we find our selves Christians and baptized, *Nomine & re*, inwardly, as well as outwardly. And here since I am speaking of the form, 'twill not be amisse to touch briefly the formality, Energy and Efficacy of baptism, concerning which, Divines have made four Quæres.

1. Whether baptism abolish originall sin?

2. Whether it leave an indelible character on the baptized?

3. Whether its effects and operation extend to mans whole life?

4. Whether and how it confers grace?

To each of these very briefly, and for the first, though Papiſts, and their *Goliab*, *Bellarmino* tell us, that by baptism originall sin is so absolutely abolished, so that it neither afterward is, nor is imputed; yet Scripture and experience tell us, that in the unregenerate who have only the outward baptism, sin is not at all abolished, neither in respect of impuration, infection, or dominion, as before in *Rom. 3. 28.* we have seen: and in the regenerate 'tis not abolished, in respect of infection, as is evident from *Rom. 7.* and *1 John 1. 8.* but where the outward and inward baptism do concur, 'tis in respect of impuration and dominion abolished.

More distinctly thus, We must distinguish of sin, of baptism, of the

*Rom. 1. 28, 29.*

Not that there are two circumcisions or baptisimes, but two parts or acts of the same baptism, of which two, some only have the outward, some only the inward, some neither, and some both.

*Libr. 1. de Bapt. c. 15.*

baptized. 1. Of sin, we have to consider its } Guilt and punishment.  
 } Dominion.  
 } Corruption or Infection.

1. Baptism is, { Outward, of Water.  
 { Inward, of the Spirit.  
 3. Baptized are, { Regenerate.  
 { Unregenerate.

Now from these considerations 'tis easie to answer and resolve. In the Regenerate, who have the inward baptism of the Spirit, together with the outward of water, sin is abolished, in respect of the guilt and punishment, as also of the dominion, but not in respect of the infection; it remaineth, but not raigneth, as *Rom 7*. But as for the Unregenerate, who partake only of the outward baptism, in them it remaineth, raigneth, is imputed, 'tis not at all abolished, neither in respect of guilt, punishment, dominion or infection.

2. For the indelible character, 'tis the Papists *Chymera*, nor do themselves agree, or well know what they mean by it, nor have they ground for it in the holy Scriptures, which are the ground of all saving truths, I therefore passe it by as their fancy and fallity.

3. For that Quære of the duration and extent of the effects of baptism, I shall anon touch it in a due place.

4. The last Quære is, Whether it confers Grace; It doth, say Papists; and if we ask how? they answer by the work done, viz. the outward action confers grace by its own force when baptism is administered: To this erroneous fancy, a bare Negation is a sufficient confutation. We have heard of a twofold circumcision even now, and proportionably of a twofold baptism; and as circumcision of the letter makes not a true Israelite, so nor the only baptism of water a true Christian. If Papists turn Anabaptists and will not admit an Analogy betwixt baptism and circumcision, (as indeed they do (but in another sense from the Anabaptists) for they say our Sacraments have an absolute promise of grace, which Jewish Sacraments had not) *John the Baptist* shall determine this doubt. I, saith he, baptize with water, but Christ shall baptize with the Holy Ghost. Here *John* makes two baptizers, Christ and himself, and he distinguisheth their actions, his own action to baptize with water, the action of Christ to baptize with the Holy Ghost: this distinction he could not, need not have made, if himself by the work done had conferred the Holy Ghost. But to leave them to their *Opus operatum*, this we hold and teach, that baptism is said more properly to confirm, then to confer grace; by grace I mean remission and regeneration.

But since some of our own, and those Orthodox and godly Divines, amongst whom *Mr. Perkins*, (see him on this point on *Galat. 3. 27*.) do use in a looser sense this very term, I shall not refuse it: But how doth baptism confer grace? I answer; 1. Negatively, not as a principall efficient; nor yet as a Physical means or instrument, such as properly, naturally, and by inherent vertue doth work grace, nor as a potion purges, meat nourishes, for when every one to whom baptism is applied, must needs partake of its effect

unavoid-

*In veniens manus  
 nec peccatum,  
 unum quod  
 dammodo, non  
 dum tamen ex-  
 pulsus, de-  
 sum, sed non  
 prorsus ejectus.*  
*Bern. Ser. 10.*  
*in 91. Ps.*

*Rom. 1. 28, 29.*  
*See also Gal.*  
*5. v. 6.*

*Matth. 3. 11.*  
*Signa & sig-  
 gilla nil in se  
 continent vel  
 conferunt, sed  
 gratiam jam  
 fore collatam,  
 vel etiam pos-  
 sea conferen-  
 dam tantum  
 significant &  
 obfignant.*  
*Prid. Vascir.*  
*Centrov. p. 278*  
*Vid. D. Slater*  
*in Rom. 4. 11.*

unavoidably, a *Simon Magus* as well as *Simon Peter* must receive the grace of the Sacrament. But 2. positively, 'tis a morall mean, such as whose virtue sticks not in it, but only being duly used, God is present by covenant to work grace; and this too, not by the infusion of any supernaturall quality into the water, but by annexing a gracious promise to the religious use of the element, according to his Ordinance. More distinctly thus, Baptism is a means to exhibite Christ with his benefits to the soul.

By { 1. Signification.

2. Application, or Obligation.

1. By signification, representing Christ with his blood, and the merit of his death for our remission, and thus it may be said (as saith Mr. Perkins) to confer grace, as the Kings letters are said to save the life of a malefactor, when they do but signifie to him and others, that the Kings pleasure is to shew favour.

2. By application or obligation, God by his Minister applying the sign and seal of his Covenant to the baptized particularly, does thereby assure him of the grace of the Covenant, even as those Israelites whose doors were sprinkled with the blood of the Lamb, were assured of the safety of their first-born; it is a pledge, seal, and assurance of Gods grace, and this assurance is made by a mentall or inward discourse of the soul with it self that God hath graciously given Sacraments unto his church, for the confirmation of his Covenant; and his promise is, that who so receives and uses aright the sign, his shall be also the grace signified. But I do rightly in faith use the sign, (which I in infancy rightly received) therefore mine is the grace signified, viz. of the remission of my sins, and regeneration; just as a man, who hath a bond and seal set to it for the payment of a hundred pound, may say here is a hundred pound, or this will give me an hundred pound, it being a pledge and assurance for that sum.

To these two some add a third way, viz. by an instrumentall conveyance of grace, not Physical (as I said) nor yet supernaturall, as some say, God elevating it, and making it able to confer grace. For then (as that reverend Divine above-named well observes) so oft as the outward element is used in any Sacrament, there is a miracle wrought, and so Ministers of Sacraments should be workers of Miracles. But morall, because God in and with the right use of it confers and conveys grace, it works grace occasionally (saith *Calaser*) so far forth as it doth represent Gods actions, Christs person and benefits, our duty, &c. by which representations Gods Spirit worketh in our hearts, &c.

Grace, saith *Hooker*, is a consequent of Sacraments, a thing which accompanieth them as their end, a benefit which he that hath, receiveth from God himself the Author of Sacraments, and not from any other naturall or supernaturall quality in them; whereby it may be both understood that Sacraments are necessary, and that the manner of their necessity to life supernaturall is not in all respects as food unto naturall life, because they

contain

contain in themselves no vitall force or efficacy, they are not phisicall, but morall instruments of salvation, for all receive not the grace of God, which receive the Sacraments of his grace: neither is it ordinarily his will to bestow the grace of Sacraments on any, but by the Sacraments, which grace also they that receive by Sacraments, or with Sacraments, receive it from him, and not from them; for (saith he) of Sacraments the very same is true which the book of Wisdome observes in the Brazen Serpent. He that turned towards it was not healed by the thing he saw, but by thee O Saviour of all.

C. 16. v. 7.

Let Papists hear their greatest Schoolmen on this point, *Homo non querit salutem à Sacramentis, quasi ab eis, sed per illa à Deo.* Lombard 4. sent. & Scotus, *Non est in Sacramentis aliqua causalitas activa propria dicitur respectu gratiae.* Baptism is not an instrument having Gods grace tyed unto it, or included in it (for in some grace goeth before the seal, as in *Cornelius*, in some with, in some after it) but 'tis an instrument to which grace is present, by Gods power, favour and assistance.

Now this which hath been said being rightly understood, and duly remembered, will direct us to the right understanding of those places of Scripture, which say, that a man is born again by water, that with washing of water by the Word, he doth sanctifie and cleanse his church, *Ephes. 5. 26.* that it is the bath of Regeneration, *Tit. 3. 5.* God in the use of baptism confers upon us, and confirms unto us these graces of regeneration, remission, sanctification, by some or all of those wayes forementioned.

*Solus spiritus rem Sacramenti nobis confers. Cypr. Sacramenta ex similitudine representant, ex institutione significant, sed ex virtute Christi sanctificant. Job. 3. 5.*

And now if any will still (notwithstanding all that hath been said, and I hope proved, concerning both the necessity and efficacy of baptism) with *Nicodemus* incredulously ask, How can these things be, how and whence can water have this efficacy? I will answer them as Christ did the Jews who questioned his authority, with another question, 'tis *Christus loquitur: Si quis*, if any enquire how a man is born again of water, I ask how the first man was first-born and made out of the earth, that seemed a means unfit for *Adams* creation, so this for our new Creation; then look there at the wisdom and power of the Creator, and behold the grace and power of the Redeemer, and then here, as there, thou wilt cease to dispute, and wilt believe.

The use of all that hath been said in this point, of the efficacy of baptism, may tend to this, to keep us from that *scylla*, that one extreme of *Catharism* on the one side, which would annihilate baptism, and strip it of all its force and efficacy, and from the *Charibdis*, the other extreme of *Papery*, on the other side, which would give unto it (what God will give to no creature) to work grace by its proper force; *medio tutissimus ibi*, let us not overvalue nor undervalue it, acknowledge it an holy means, and but a means of attaining grace of remission, and such a means too as hath not grace tyed unto it, by any inherent vertue of its own, but only as ha-

ving

ving a promise of grace annexed, in the *humble, faithfull and religious* use thereof. Our Kings were wont to say about the disease, *Tangis Rex, sanat te Deus*, I touch thee, but it must be God that cures thee. So *Tangis Minister, sanat Magister*, the Priest baptizeth, but Christ cleanseth. When the outward baptism is administred, think not all's done, that grace is thereunto tyed; but pray fervently; first, that the inward baptism may, and then believe faithfullly that it doth, by the working of the Holy Spirit, make effectuell the outward.

To draw towards a conclusion, and come to the ends of baptism, they are of two sorts.

1. Common to all who are baptized outwardly.

2. Proper unto those, who with the outward, have the inward also.

The first end common to all, is to be a sign of solemn admission and entrance into the church visible, and to be a mark of difference to distinguish Christians from the common rout of Infidells and Pagans.

2. The ends proper to Gods faithfull children (to name them only) are to sign and seal their being engrafted into the true mynsticall body of Christ, their *regeneration, remission of sins, and sanctification*. O that we would all labour to see and find these ends wrought in us, then to our comfort should we see, and find that we have not only the baptism of water, but also of the Holy Ghost; and O that all parents would eye and intend these ends in bringing their children to baptism!

And now to that *Quære*, Whether they are by Christ allowed to bring them to baptism? Whether Infants are to be brought into the Laver of Regeneration? the answer is affirmative.

1. Our new-birth or regeneration is by water and the Holy Ghost, as our Saviour expressly, *Joh. 3. 5.* but Infants are capable of the new birth, for to them belongs the Kingdome of God, *Mat. 19. 14.* and none unless born again can enter into the Kingdome of God: Infants I say are capable of the new-birth, the new-birth is of water and the Holy Ghost, who then can forbid water unto Infants? not that water and the Holy Ghost are of equally absolute necessity to our new birth, in respect of God (the Holy Ghost can and doth regenerate the elect in the necessary want of water, the Infant deceasing before, possibly it may be had) but that God hath ordained the baptism of water to be used as a mean of our new birth where it may be had. For (as I have said) God hath tyed us (though not himself) to means.

'Tis in vain here to say, that by water and the Spirit we are to understand no more, then if the Spirit alone had been named, and water not spoken of, because elsewhere the Holy Ghost and fire do but signifie the Holy Ghost resembling fire in its operation; and therefore because fire there, water here is metaphorically, for it may be easily answered.

Gal. 3. 27.

Joh. 3. 5.

Acts 2. 38.

Rom. 6. 3, 4, 5.

1. That there a literall construction cannot stand, but here it may, there is a baptism of materiall water; though none of materiall fire, and therefore that water is here to be understood properly, I prove from an insal-  
 lible rule in exposition of Scripture, that where a literall construction will stand, we are not to use a figurative, otherwise (as one saith truly) the allusive and eluding art of *Allegorizing* would change the meaning of words as *Alchymy* doth, or would do the substance of metalls, making of any thing every thing it listeth, and bringing in the end all truth into nothing.

2. What if we deny (with the Author aforesaid) that the word Fire in this place is figurative; for (saith he) Christs deeds are the most faithfull expounders of his words; and we find when the promise of the Holy Ghost was fulfilled, that of fire was also accomplished, as we see *Acts* 2. 3. when the Holy Ghost came upon them, there appeared cloven tongues as it were of fire, and sat on each of them.

3. Apostles practise in the discharge of their ordinary *Ministry* is our pattern, and to be followed, but they baptized whole households, the Master or parent only professing the faith; therefore so may we, and tis not materiall whether there were Infants in those families or no. They baptized whole families, then children being parts of a family are to be baptized.

4. Infants belong to Christ, to the Kingdome of God, unto the church: Christ himself saith, *Suffer little children to come to me, and unto such belongs the Kingdome of God*; if therefore they belong to Christ, to the church, to the Kingdome of God, without contradiction they may be baptized, for saith the Apostle, Christ loved his church, and gave himself for it, that he might sanctifie and cleanse it with the washing of water by the Word: If then we will not keep our Infants from Christ, debar them Gods Kingdome, expell them from his church, we must allow them baptism, that washing of water by the Word.

5. That baptism of the Israelites in the Red Sea extended to all men, women, and little ones; and this was a Sacramentall and Typicall, though miraculous and extraordinary baptism, as all Expositors almost ancient and modern do agree, and otherwise it could not fit the Apostles intention or scope in this place, which is apparently this, to take from this people vain confidence in Sacraments; nay more, the Apostle tells the *Corinthians*, they were the same Sacraments with theirs (they ate of the same spiritual meat) *quid est (eundem)* saith *Austin*, *nisi quia eum quem* *etiam nos*; here is an expresse Scripture, that all (therefore the Infants of the) Jews were baptized. I leave it to those who are candid and learned to make and judge of the consequence.

6. We have an expresse commandement for baptism in the Gospell, but we have no day set as the Jews had for circumcision, neither have we by the Law of God, but only by the churches discretion a place thereunto appointed, baptism therefore, even in the meaning of the Law of Christ

D

belongeth

*Acts* 16. v. 14,  
 15. & 33.

*Eph.* 5. 25, 26.

*Mare illud  
 fuisse Baptis-  
 mi Sacramen-  
 tum Cypr. &  
 Aug. per mare  
 transitus Bap-  
 tismus est.  
 Baptismum &  
 Eucharistiam  
 Judai anti-  
 quitas habue-  
 runt. Per  
 Martyr in Lo-  
 cum.  
 1 Cor. 10. 2.*

*In omnibus  
obligationibus  
in quibus dies  
non ponitur  
præfensi die  
debetur.*

*Acts 2, 38, 39.*

(18)

belongeth unto Infants, who are capable thereof from the very instant of their birth; for in all Obligations where a day is not nominated and expressed, the debt is due, and to be performed on the very present day.

6. To those belongs baptism to whom the promise belongs: this is the very ground and reason why Peter exhorts the Jews to baptism, *Be ye baptized every one of you in the name of Jesus, &c.* for the promise is unto you, but the Promise, viz. the covenant of grace, belongs unto Infants of believing parents: So in the next words most plainly, *The promise is unto you, and to your children.* Surely who so is not exceedingly foretalled with prejudice, cannot but here see a most firm foundation for Infant-baptism. They are to be baptized who have right to the promise, but to the promise have our children right, and therefore without injustice, cruelty, impiety, cannot be debar'd from baptism.

7. Those who are naturally unclean have need of baptism, and those who are federally holy have right to baptism: Now Infants are both naturally and originally unclean, as *Psa. 51. 5.* appears, and also federally holy, as *1 Cor. 7. 14.* and therefore have need of, and right unto baptism: is it not then great want of charity to deny them that they so much need, and of justice to deprive them of that to which they have so true a right? That cavill (that by children being holy, here is meant no more then their being legitimate, their not being bastards) no wise or sober Christian will own; for are children of Heathens begotten in wedlock all spurious, bastards, illegitimate? the Scripture says the contrary, *Neb. 13. 4.* Marriage is honourable in all, what new thing was this to the Corinthians, or what privilege more then to infidells to tell them their children were lawfully begotten? surely *S. Paul's* meaning is to exhort them of an holiness belonging to their children (one or both the parents being Christian) which could not appertain to the children of Infidells, which was, that they were within the covenant, and of the church of God.

But if the interpretation of this place be doubtful, we are furnished with another full enough to our purpose, *Rom. 11. 16.* if the first fruit be holy, the lump is also holy, and if the root be holy, so are the branches; where the Apostle evidently by a twofold similitude shewes, that the posterity and children of believing parents are federally holy.

8. The sign cannot be denied unto the Infants of Christians, since they have and enjoy the thing signified, for the sign and thing signified are relative, and ever go together. Now that which is signified in baptism, is our justification by the blood of Christ, and sanctification by the Spirit of Christ; Baptism is the sign and seal of both, and Infants may be partakers of both, being washed from the guilt of sin by the blood of Christ, in whom they are reconciled to God, and actually justified before him, and also purified in part from the uncleanness of sin, by the infusion of grace from the Holy Ghost; What then should hinder, why these Infants should not also be partakers of the sign and seal of this justification and sanctification?

9. That

9. That argument from circumcision may be slighted, because common, but hath not, cannot be answered: if Jewish Infants were by circumcision initiated, and entered and sealed for Gods church and children, then ought ours also by baptism, since baptism succeeds circumcision, and is to us what circumcision was to Jewes, the Sacrament of initiation, and seal of the righteousness of faith. This the Apostle plainly declares unto us, *(Col. 2. 11, 12. In Christ also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ, buried with him in baptism. The Apostle had in the verse before affirmed, that Christians were compleat in Christ, and here he tacitly answers an objection, which the Jewish Doctors, pleading for their ceremonies, might and doubtlesse did make; You are deceived O Paul, and do, deceive Christians, they are not, cannot be compleat, for they are not circumcised, nor without circumcision they cannot be received for Gods holy and chosen people, nor partakers of the covenant made, and by circumcision sealed to Abraham and his posterity: To this St. Paul makes answer thus, Those who have a more excellent circumcision then that of Moses, ought not to be compelled to that of Moses; but such have Christians, they have a circumcision whose nature is spirituall, therefore beyond the carnall and materiall, whose Author is Christ, a person more excellent then Moses, [In Christ ye are circumcised] whose manner is not with a knife, or the hands of men, [with the circumcision made without hands] whose effect is more then to cut off the foreskin of the flesh, it [puts off the body of the sins of the flesh] circumcision then is here declared to be abrogated, and to Christians not needfull, who are in Christ compleat; and with the circumcision of Christ, which is *internall and spirituall, circumcised*; but still there is a doubt remaining, viz. that Christians have not what Jewes had, an outward sign and seal, whereby their souls may be perswaded and confirmed, that they are indeed, and verily partakers of those spirituall benefits in Christ. To this the Apostle gives satisfaction, and tells us, that God is not wanting even in this, to his Evangelicall church; nay they have a more plain, lively, and significant sign in the room of circumcision then it, namely Baptism, [buried with him in Baptism.]*

We see then that Baptism by Christs Ordinance succeeds circumcision, and therefore Infants being circumcised, Infants may also be baptized. Surely if it had been Gods pleasure that the Babes of Christians should have lost their prerogative of being sealed with the Seal of Gods covenant, and of being admitted into the bosome of his church, he would somewhere have revealed it, when he abolished Circumcision; and Baptism by his command succeeded, he would somewhere have declared; that though he were so gracious to the Jewes, as to seal their Infants with circumcision, which is the Seal of the righteousness of Faith, yet that the Infants of Christians should have no Seal of his covenant of free-grace, but untill they came to years, should be as Heathens and Infidells; was

Rom. 4. 12.

not *Abraham* the Father of faithfull Gentiles as well as Jewes? and if we walk in the steps of *Abraham* (as *S. Paul* tells us 'tis meet we should) our *Isaac* must in their Infancy be baptized; as well as his circumcised.

Give me leave now to touch two or three of the main objections against Infant-Baptism.

1. There is no command or example in Scripture for this practise.

*Non dicitur  
sed dicitur  
non.*

*Mat. 23. 32.  
from Exo. 3. 6.*

*Ans.* Not expressly in so many words, but by evident consequence there is, as hath sufficiently appeared, and of such we must allow, will we, nill we, did not Christ prove the resurrection against the Sadduces from Scripture, yet that Scripture says not in so many words [there shall be a resurrection of just and unjust] did not *S. Paul* prove by Scripture, that the promises being made to *Abraham* and his seed, by his seed was meant Christ? *Gal. 3. 16.* who can deny it? but how in expresse termes? no but by evident consequence (he saith not, and to seeds (in the plurall number) as of many, but (in the singular) as of one, and to thy seed, which is Christ. So then that is in Scripture, which is there by evident deduction, as well as that which is there by plain expresseion, else women ought not to receive the Lords Supper, else the Scriptures ought not to have been translated into, or read in our English tongue.

2. Let such as will allow no consequences from Scripture, produce any expresse command or example, that Infants of believing Christians ought to be, or were kept from baptism till of age, and able to make personal profession of faith.

3. Expresse Scriptures we have enough in the Old Testament, that the Infants of those who were within the church and covenant, should have the sign and seal of the covenant, and therefore expresse Scriptures in the New were not so needfull, there being in the like case so many and so clear in the Old Testament. So concerning the Sabbath and Usury, God hath so plainly, fully, frequently expressed himself in the Old Testament, that in the New there is not (because there needs not) any thing almost spoken of them.

Object. 2. is from *Mark 16. 16.* He that believeth and is baptized shall be saved, but he that believeth not shall be damned. Hence 'tis argued;

Faith is required to, and ought to go before Baptism, but Infants have not faith, therefore are not to be baptized.

*Ans.* 1. Some say the Faith of the parents laying hold on the promises (made to them and their children) for themselves and their children, is the Faith of their children, though not to justification, yet to entitle them to the covenant. So *August.* *Accommodat illis mater ecclesie aliorum pedes ut veniant, aliorum cor ut credant, aliorum lingua ut fateantur, ut quantum quod agri sunt alio peccante praegravantur, sic cum sani sunt alio consentiente salventur.*

2. Others say Infants have faith, as Reason in the seed and root, why may

may we not as well call them Believers as reasonable creatures? our Sav-  
 our faith of little ones, *They believe in me.*

Mat. 18. 6.  
 Mark 9. 43.

3. It may be as well inferred from hence, that none but those who are  
 baptized shall be saved, as none but those who believe are to be baptized;  
 the consequence is as firm from this place for the one as for the other, for  
 as believing is put before baptizing, so baptizing before saving. And  
 thus this text will be an *Ebbs* Dagger against those that urge it, cutting  
 them to the quick: either the Infants of Christians have faith or not,  
 if they have, then they may be baptized, and the cause is yielded; if they  
 have not, (making this text an infallible and unalterable rule, declaring  
 who must, and who must not be baptized, and not being a rule for the  
 first calling of Heathens) then all Infants dying in their infancy are by  
 this their position damned, for they say Infants have not faith, and this  
 Text says expressly, *Who so believeth not shall be damned.* And if they  
 abhor that cruell tenet of casting Infants so dying before actual faith  
 into the pit of destruction, sure this Scripture will force them to allow  
 those Infants faith, or else they must confesse they force and wash it a-  
 gainst Christa purpose to serve their owne, and so they do; for,

4. Christ here commissions his Disciples a new, gives them their rule,  
 shews the order they should go in, declares how they should deal towards  
 the Nations unconverted, where the name of Christ had not been heard  
 or believed in, and concerns nothing; much less makes any thing a-  
 gainst Infants of believers and professed Christians, so that this is nothing  
 to the question in hand; Christ here speaks of the manner of planting  
 churches, in converting Nations, we of the children of those where  
 churches are already planted, the Nation converted, and the parents pro-  
 fessedly Christians and Believers; nay this is the very matter or doctrine  
 (I mean the sum of it) which Christ would have his Disciples to preach  
 to the Nations. Go, saith he, *preach the Gospel to every creature; what-  
 shall we preach Lord? this; He that believeth in Christ, and will receive  
 the baptism of Christ, shall be saved, but he who will not believe, shall be  
 damned.* What is this to the baptism of Infants, whose parents are pro-  
 fessed Christians and Believers?

5. I might adde, that the Proposition they build so strongly upon, is not  
 sound, for 'tis not altogether and universally true, that actual, personall,  
 justifying faith, ought to go before baptism, or as they who make the obje-  
 ction expresse themselves, none ought to be baptized but believers; really  
 and indeed such, and with true justifying faith.

Profession of faith is sufficient in those that desire, to warrant those  
 that administer Baptism, else *Philip* was too blame for baptizing *Simon  
 Magus*; nay, else none, neither men or infants may at all be baptized, for  
 who but God can discern (in another) gold from drossie, true faith from  
 counterfeit; the judgement of probability and charity is ours, that of  
 certainty and infallibility to God only belongs; *S. Peters* is *your* as  
 is as far as we can or may go, a faithfull Brother as I suppose.

1 Pet. 5. 12.

To

To close this point, all that ever can be deduced from the words of Christ in this text of *S. Mark*, with largest allowance, is but this, That the Apostles in the first planting of Christs church, were not to baptize any of the Heathens and unconverted Nations, before an expresse renouncing of Paganism, and profession of Faith in Christ the Saviour of the world, which with them we have ever, and do acknowledge as true; but we have also and shall ever deny this consequence as false. The Infants of professed unbelievers, as Turks and Pagans, are not to be baptized, therefore the Infants of professed believers and Christians are not to be baptized; surely there is much difference betwixt these and those, both parents and children, as before hath sufficiently been manifested.

*Obje. 3.* From my Text, here's first teaching commanded, then baptizing, ergo none must be baptized till taught; which Infants, while Infants, cannot be;

*Non datur in  
Scripturis pri-  
us & posterius*

*Ans. 1.* Bare order of words is no sound argument to prove the order of things done; if it be, we object in this very case: we read *Mark. 1.* *John* did baptize in the wilderness, and preach; here is baptizing before preaching; as well as in the Text *preaching before baptizing*; that this objection doth them as much hurt as good. Innumerable are *absurdities* which would follow this kind of arguing, if allowed; to say you one for a fall, 'The said that because *teaching* is set before *baptizing*, therefore all must be taught before baptized; those that thus reason, may be enforced to confesse the argument of *Lorinus* sound and good (for 'tis the same with their own) that because *Peter* in *Acts. 2.* 37. named before the rest of the Apostles, therefore was there a Primacy *Peter* before, above and over the rest?

2. This command is for unconverted Nations, and such we cannot ought to be instructed; before they or theirs are baptized; as before said.

3. The Text says baptize all Nations; those few families before mentioned might be without Infants, but was ever Nation without little ones or are Infants no part of a Nation?

Truth is, the Apostles by Christs command first preached Christ crucified, the Saviour of the world; requiring faith in him, promising salvation by him; then upon the renouncing of Heathenism and profession of Faith in Christ Jesus, they received those, who so renounced and professed as *Disciples* and *Converts*; then baptized them and their families, after taught them more perfectly the way of the Lord, as appears any, seriously and without prejudice weighing the Text and the following.

[*Obje. 4.* God will not have his seal set to a Blank, but Infants blanks the *Major* is taken for granted, the *Minor* is proved by experience of many, who though baptized in infancy, yet when arrived to years, neither know nor keep Gods covenant.

*Ans. 1.* To this objection were enough to say, that a figure

much less an oblique speech is not argumentative.

But 2. the *Major* is utterly false, whether we understand by (*Blank*) an Infant who is, while an Infant, an empty Table-book, having nothing written in it, or a Reprobate, whose name is not written in the Book of Life, for circumcision is Gods Seal, and *Ismael* as well as *Isaac*, *Esau* as well as *Jacob* (yea all the males of the Jews) by Gods own command were circumcised.

Rom. 4. 11.

The *Minor* Infants are blanks, if meant of all Infants (understanding by Blanks Reprobates, as the Objector expounds himself) is false, if meant but of some, concludes nothing, however means, is rash and uncharitable, for who dares say of any Infant born in the church of God, that it is a Blank? nay who dares say of the vilest wretch that he is a Blank, since God hath his times to call home the greatest sinners? The Word of God hath taught us to esteem the Babes of Christians members of Christs church, heirs of the promises, holy by covenant, and so whatever they are unto God (who only knows infallibly what they are) and whatsoever they may prove in their age, they are by us in their infancy to be reputed such as belong to Christ, and 'tis our duty to suffer them to be brought to Christ by baptism.

And suppose a person baptized, who lives and dies in wickedness, and is indeed a Blank, a Reprobate, (as who doubts but too many do) yet we cannot say that Gods Seal is set so a Blank, no, his Seal is set to his covenant, which covenant is no Blank, because broken on mans part, but is still firm as firm for the punishment of the breaker, as for the benefit of the faithful observer.

To conclude this point, strange it is that parents, professors of godliness, and of love to the souls of their children, should wilfully debar them from that great privilege which God hath allowed them, the Seal of Gods gracious covenant; may the Christian parent have his child admitted into fellowship with Gods church, and will he for many years suffer it to be as an Infidel? such an Infant is like that poor Cripple, who lay by the pool, but had none to put him in; the child is the object of Gods mercy, not pity, but the parent will smart for his neglect; should a child be born a Lazzaribody, would we not run for a Physician? and care we not for the cure of the soul, conceived in the Leprosy of sin? if a friend would give our child a good piece of Land by Deed, shall we refuse it, because 'twill not benefit him all of age? do we not put a childs life in a Lazzaribody, and bind him in covenant with our selves, that he can know or receive any actual benefit thereby, or perform any condition therein? of Infants be capable of a temporall covenant and inheritance, why not of a spiritual? I will but name (may they judge, enlarge, apply whom it concerns) the sad consequences by myself uncollected, by others observed, as unto the death of Infants Baptism.

Those who so do, and teach so to do, do deny Infants to be Members of Christs church, exclude them the covenant, call those useless whom God

God calls holy, provoke Christ, in forbidding them to be brought in, leave parents without hope of their childrens salvation; prefer the Old covenant before the New; make converted Gentiles in worse estate than Jewes, and Jewes themselves if converted losers by Christs coming in that their Infants must not have what before they had, the Seale of a covenant, dispute them out of the house and church of God, and make no difference twixt the children of Christians and Pagans, and this must needs be cruelty to Infants, discomfort to pious parents, a dishonor to Christ, and a great disturbance to the church of Christ.]

[Two questions more I will take leave very briefly to handle (before I come unto the fifth point proposed in the division of this discourse) when I think I shall have touched most of the material points of Baptism: the one is whether baptism may be repeated, or twice administered: the other, whether it may in case of necessity be privately administered?

To the first I answer negatively, baptism rightly so called, viz. rightly administered, according to the institution of Christ, and the form by him prescribed, is by no means to be repeated, I say rightly so called; for one be baptized only in the name of God, the persons not named or expressed, or in the name of one or two of the persons only, the right form of baptism being not observed, if afterwards such a one shall be rightly baptized, his baptism cannot be said to be repeated, nor he to be rebaptized, for he was not at all baptized before.

The reasons why not to be repeated; circumcision, to which baptism succeeds was never repeated; as there is but one Lord, one Faith, so is but one baptism, we are but once born, so but once new-born, as our carnal generation is but one, so our spiriual regeneration is but one, faith is but one. Those who are once engrafted into Christ by Baptism cannot perish, saith *Daneus*. The use, force, fruit, and efficacy of Baptism is not limited to the time past, but extends to the future, even to the whole life of man, saith *Mr. Perkins*; this is one difference between baptism and the Lords Supper; that we receive the one but once; the other often; in that we receive our being into grace but once; but our nourishment in grace often; if therefore we fall after baptism; we must wash our hearts from within, with the Marsh, the salt water, and bitter tears of true repentance, and not our bodies again with the water of baptism. The Gentians had grievously fallen after their Baptism, *Paul* tells them not that former baptism was null and void, and therefore they needed it afresh; he calls them to the remembrance of the favour of God promised to them in the covenant; and sealed in their baptism, which favour upon serious repentance they need not doubt to receive; and Christ in *Rev.* and *ch. 7.* calls the churches of *Asia* (which had many of them fallen) to repentance and conversion, not to a new baptismal institution.

We see hence how grossly and grievously the Anabaptists do offend

baptism

*Eph. 4. 5.*

*Gal. 3. 3. 26, 27.*

baptizing the second time, those who were before rightly baptized; where will they shew us a plain Scripture for this? they had need in such a practise of singularity to have sound warrant and authority; they alledge *Acts* 19 3, 4, 5. but this place is intricate, difficult, and hath almost as many expositions as *Expositors*; I in my small reading have met with very many, the best of which, and by the best, most, and soundest *Expositors* followed, is, that those *Disciples* there mentioned were rightly before baptized with the baptism of *John*, but had not the extraordinary gifts of the Holy Ghost poured on them till this time, which now they had by the imposition of *Paul's* hands, which was all the baptism they had from *Paul*, as by the sixth verse of that Chapter will appear to any unprejudiced judgement. The worst and most improbable is, they were baptized first with *John's*, and after with *Paul's* baptism; the reason, because the baptism of *John*, and that of *Christ* were in substance different; but even this is against, not for the *Anabaptists*, since they baptize again in one and the same form of baptism; they baptize those again with water in the name of the Father, Son, and Holy Ghost, who were baptized before with the same matter, in the same manner, viz. with water, in the name of Father, Son, and Holy Ghost. So that we see (since this Scripture is not for, but against them, upon which they chiefly, if not only build) their foundation is in the sand, and they being miserably deluded, *Christ's* holy Ordinance of baptism is by them sinfully abused; in being needlessly and groundlessly repeated; those were baptized again by *S. Paul*, who were not rightly baptized before; those therefore may be baptized again by the *Anabaptists*, who were before rightly baptized. Behold a worthy warrant; a very solid ground for rebaptizing.

The second Quære is, Whether baptism in case of necessity may be privately administered; that is to say, suppose an Infant to be weak, and in danger of death, which cannot without hazard be brought to the place of public worship, and which is not likely to live till the day appointed for public worship, may not the Minister upon the Parents desire baptize it at home?

This question I will not presume to determine either way, nor will I produce any reasons of mine own for or against it; but will shortly set down what a learned *Divine* hath said in this matter; and leave to every man to judge, as God and the evidence of his truth shall guide him; his judgement is for private baptism, in case of necessity. He reasons thus:

1. All orders, rites, prayers, lessons, Sermons, actions, and their circumstances whatsoever, are to the outward substance of baptism (which hath but two essential parts, the washing with water, & the Word) but things accessio.

*Peccatum est abuti nomine Dei & invocationem verā improbare; qui autem rebaptizāt, improbat priorem baptismum, & ita improbat veram invocationem Dei factum de hoc baptismo.* Melanct. de Bapt. p. 375. You may see 6. in *Eucanus Loc. Com. in Cor. 47. de Bapt.*

Which reason is an untruth, for *Christ's* and *John's* baptism differed in circumstance only, not in substance; both were from heaven, both by Divine Authority, both baptized with true baptism, therefore both with but one baptism; for baptism (truly so called) is but one, *Eph. 4. 5.* here the main, which is but a mean and small difference. *John* baptized in *Christum passum*, *Christ's* Apostles in *Christum passum*. In this agree *Calvin*, *Chemnitzius*, *Melancthon*, all Protestants against Papists.

accessory, which the wisdom of the church of Christ is to order, according to the exigence of that which is principall: and seeing that such Ordinances have been made to adorn the Sacrament, not the Sacrament to depend on them, seeing also they are not of the substance of baptism, and that baptism is far more necessary then any such incident: Rise or Solemnity ordained for the better administration thereof, if the ease be such as permitteeth not baptism to have the decent complements of baptism, better it were to enjoy the body without its furniture, then to wait for this, till the opportunity of that for which we desire it be lost.

2. No institution of Christ hath so strictly tyed baptism to publique Assemblies, as hath done all men to baptism: If the place appointed for baptism be a part of Christs institution, it is but his institution as Sacrifice, baptism is self his institution, as mercy in this case, he which requirerh both Mercy and Sacrifice, rejecteth his own institution of Sacrifice, where the offering of Sacrifice would hinder Mercy from being shewed.

3. Infants are capable of baptism from the very instant of their birth, which if they have not, howsoever rather then lose it by being put off, because the time, the place, or such like circumstances doth not solemnly enough concur, the church as much as in her lyeth wilfully casteth away their souls.

4. As on the one side we grant that those sentences of holy Scripture, which make Sacraments most necessary to eternall life, are no prejudice to their salvation, who want them by some inevitable necessity, and without any fault of their own, so is ought in reason likewise to be acknowledged, that for as much as our Lord himself maketh baptism necessary, whether we respect the good received by baptism, or the testimony thereby yielded unto God of that humility and meek obedience: which reposing wholly it self on the absolute authority of his commandement, and on the truth of his heavenly promise, doubteth not but from creatures, despicable in their own condition and substance, to obtain grace of inestimable value, or rather not from them, but from him, yet by them, as by his appointed means, however he by the secret wayes of his own incomprehensible mercy may be thought to save without baptism: this cleareth not the church from guiltinesse of blood, if through her superfluous scrupulosity, lets and impediments of lesse regard should cause a grace of so great moment to be withheld, wherein our mercilesse strictnesse may be our own harm, although not theirs towards whom we shew it; and we through the hardnesse of our hearts may perish, although they through Gods unspeakable mercy do live. And which did not afflict that Innocent, whose circumcision *Moses* had over-long deferred, took revenge on *Moses* himself for the injury which was done through so great neglect, giving us thereby to understand, that they on whom Gods own mercy saveth without us, are on our parts notwithstanding, and as much as in us lieth, even destroyed, when under unprofitable presences we defraud them of such ordinary outward helps, as we should exhibit. ]

I now come (craving pardon for my tediousnesse) to the fifth, to the how parents ought to present their children unto baptism.

The dedication of a child to the Lord is a matter of high importance, but I fear by too few rightly weighed.

1. Then supposing the parent to have first given up himself, he ought to give up his child unto God, by an unsainted, lively, actuall Faith, upon the ground of the covenant of Grace made with believers and their issue, of the Promises made unto us and our children: This is the Warrant we have to present our little ones unto Christ, to be washed in the River of Regeneration.

Gen. 17. 7.  
Acts. 1. 37.

2. We must present them in an holy grief of heart, bewailing sensibly and sorrowfully the sin wherein they were conceived, and the iniquity wherein they were brought forth.

3. We must also present them in an holy joycing of heart, for that there is by Gods mercy a fountain open'd, and offered for sin and for uncleanness, and blasse the Lord for his great and early mercy unto us and ours, that when we were without Christ, aliens from the Commonwealth of Israel, strangers from the Covenant of Promise, without hope, and without God in the world, he hath pleased to make us nigh, and that by the blood of Christ.

4. We must offer them up in fervent prayer, that they may partake of the baptism of the Spirit, as well as of the baptism of Water, and that the blood of the blessed Lamb may be applied unto them, in the cleansing and quickning virtue thereof.

5. We must resolve by the gracious assistance of the most high to bring them up in the knowledge and fear of God, and in the true Faith of Jesus Christ, considering sadly and seriously, our promise, our charge, our trust, and dreadfull account of our spirituall wardship.

Other who lay these things to heart, we for the most part make baptism a complement, a formality, a ceremony, let us all who are guilty (I speak now, I fear, to all) repent, amend. And now 'tis time to come to the concluding part, what use and improvement grows Christians may and ought to make of their baptism, for though the act of baptism be past as soon as we are baptized, yet the effect and operation thereof extends to our whole life: And this I need not stand long to prove, the Scriptures telling and minding those who had been long before baptized, of the continual effects of their baptism, and using arguments from the consideration thereof, to stir them up to holinesse and sanctifications Rom. 6. 3. 4. 5. Gal. 3. 27. but to put this question out of doubt in one word: The Covenant perpetually remains in its duration and efficacy, therefore baptism also being the seal, the seal cannot be void, uselesse, so long as the covenant remains est. Quall.

Now I need not to have made use of any other argument in this question, than in demonstrating the proposed question: What improvement we ought to make of our baptism?

To this end we must divide the three of our life into two parts, and first look back to that part which is past, and then forwards to that which is to come.

We must first look backward, and that first even beyond our baptism, and there consider that we are by nature children of wrath, guilty in and with our first parents of that awful and wilfull fall, *spiritually dead*, as soon as we lived, in sins and trespasses, and this *meditation* will make us vile in our own eyes, and lesson us in true *humility*, and self-deniall. For this practise we have *Paul* our President, *Rom. 7.*

1. We must look to our baptism, and there see;

1. What God hath done to us, sealed us with his own seal, put his name upon us, made us free of the Society of Saints, given himself to be our God and Father, his Son to be our Saviour, his Spirit to be our Sanctifier: in a word, solemnly ratified the covenant of his rich and free grace, and this will teach us faith and thankfulness.

And then 2. We must see and consider what we have done to God, namely, that we have covenanted to receive him as our God in Christ Jesus, to trust in his mercy, to place our faith in the death and merits of his Son, to renounce Satan, the world, and our sinfull selves: and this Obligation of our homage, wherewith we have bound our selves to God and his Son Christ, if rightly considered, will stir us up to faith also, and likewise to fidelity, holiness, and new obedience.

3. We must look from our baptism, till we come to years of knowledge, and for the space of childhood and youth, we may say as *S. Paul*, *When I was a child, I spake, did, thoughts as a child*; and for this our childhood we have only to pray as *David*, *Lord forgive the iniquities, and remember not the offences of my youth.*

4. We must look from the time we arrived unto knowledge, untill the time present, unto this very article of our life, and consider whether or when we came to knowledge spirituall, saving faith, and true repentance, this if we have by Gods mercy attained unto, then our baptism is effectually unto us, and we in state of grace; but if otherwise, we are not yet true Israelites, have but the shell and shadow of baptism, that only which is a putting away the filth of the flesh, and not the answer of a good conscience towards God. Yet let us not despair, God hath his times to call home the greatest sinners, humble we our selves, labour we to get broken hearts, attend we to the Word of God, which is the word of faith and conversion, and take we this comfort, that if we have humbly and seriously made this search into our estate hitherto mentioned, we are by Gods grace not far from the Kingdome of God, for true conversion often, if not always, begins with self-examination. This for the first use of baptism, namely, the looking back into that part of our life which is past.

The second follows, the looking forward into that part to come, and the use of baptism here is manifold, I will (that I detain you no longer) divide it only into two heads, which I thus name;

1. Resolution.
2. Consolation.

For:

For the first, the consideration of our baptism (which ought daily to be exercised in our minds) should stir us up to the purposes of cleaving to God by faith, endeavouring more and more conformity to Christ in his death and resurrection, into the likeness of which we have been planted, resisting Satan, the world, and our own corruptions, and labouring to bring forth the fruits of the Spirit, as the lively evidence of our regeneration and sanctification: Finally, of walking in all things as the redeemed of the Lord, and living in godly unity with our fellow-members, who are by the same baptism engrafted into the body of Christ, and all this sincerely, constantly, universally, and unto our lives end uninterruptedly.

1. Resolution.

For the second, our baptism ought to be a store-house of comfort, and a magazine of courage in all difficulties, assaults and temptations of the evil ones; if Satan oppose thee, oppose against him thy baptism, in which God hath promised and ratified the remission of thy sins and life eternally, if thine own doubting and drooping heart would desert thee, reject those distrustfull suggestions with the consideration of thy baptism, that therein God hath made and sealed all the precious promises of grace and glory to thy soul, all which in Christ Jesus are yea and in him, *Amen*. This will be an anchor of strong support unto thy spirit, and will keep the ship of thy soul steady, not to be dashed against the rock of Satans temptations, or to be hurried to and fro with the wind and waves of thine own hearts unstable cogitations: We look into our parents deeds and wills, that we may be resolved in matters doubtful and difficult, and that frequently, let us often look into the deed and will of our heavenly Father, sealed and delivered unto us in baptism, and this is the way to stablish our hearts in spirituall peace and holy security. Thus may we find profit and comfort from our baptism to our dying day. The want of these holy uses is one great cause of the want of that profit and comfort thereby, whereof some complain: But if it be not our own fault, our baptism might be a daily Sermon, to mind us of the great love and mercy of God unto us, and to teach us our own great obligation and duty to our God.

2. Consolation.

The love and mercy of God unto us, in that he hath through Jesus Christ delivered us out of the hands of all our enemies, our *Obligation* and duty to God, to serve him in holiness and true righteousness, without fear, all the daies of our life.

(18)

சாட்சிமொழி

**H**aving done with one of the Sacraments, I am sorry I have such an occasion given me to begin with the other; as baptism hath fared, so and no better hath the Lords Supper, both despised, disregarded, error is never single; those who deny baptism to be necessary for Infants, reject the Supper, as not necessary for any; it is the grief of my soul to think that unto those who call themselves Christians, an Apology must be made for Christs owne Ordinance, that so divine an institution, so firmly built upon so many, so clear, so expresse Scriptures, should (by those who profess to believe the Scriptures) be slighted, disused, disesteemed: But these times have taught us, that never was any truth so evident, but it hath met with opposers, nor falsehood so palpable, but it hath found abettors. I have waited, and wondered, that amongst the many disputes concerning both the Sacraments, I have met with no one who hath professedly pleaded for the due celebration of the Lords Supper in the church, or taken upon him to be its advocate, to vindicate it from the contempt, in these daies of contradiction cast upon it. And truly when I saw so strong a Pleader for the ceremony of Confirmation, I wishd that himself, or some like himself, had stood up for the Sacrament of Confirmation: For if he (and with him so many great Divines) do impure to the want of that, much more may I impure unto the want of the due celebration of this Ordinance: so much quarrell in matter of beliefe, so much ignorance and rudeness in too many, and so fearfull distractions with new and wild opinions, let a broach every where in the world. But though the most unable of ten thousand to speak for it, I could not in silence bear so holy an institution of Christ spoken against; for the vindication therefore of this sacred Ordinance, and for the conviction of those, that either in judgement or practice neglect it, as also for the confirmation of those that honor and use it, I hope by Gods assistance to make good this assertion, That it is the Lords will, that in his Church the Lords Supper should duly and frequently be celebrated.

For the confirmation of which Proposition, be this the first argument; Our blessed Saviour hath ordained the Sacrament of his Supper for his church, hath enjoyned the celebration thereof to his church, and hath himself vouchsafed therein to communicate with his church.

He hath ordained it, *Matth. 26. 26, 27. Jesus took bread, and blessed it, and brake it, and gave it to the Disciples; and he took the*

\* A little Ma-  
nuell call'd  
*Xenodoria*,  
or Imposition  
of hands.  
*Cheunius*,  
*Melanch. He-*  
*mingius*, in  
*Synag. c. 22.*  
*de voto.*  
*Calv. Inst. l. 4.*  
*c. 19. Sect. 13.*

Reas. 1.

the cup, and gave thanks, and gave it to them, &c. and 1 Cor. 11. 23. I have received of the Lord that which I delivered unto you. Hence 'tis called the Lords Supper, because it owes to none but the Lord for its authority, 'tis no humane invention or tradition, but the Lords own institution, nor is it a legall observation, but a sanction vangelicall, derived from Christ, not Moses; 'tis not an Appendix of the old, but a Seal of the New Covenant; he who is the Testator of the New Testament, and blessed Mediator of the New Covenant, hath thus thought good to sign and seal that Testament, this Covenant. He gave himself upon the crosse to be our Saviour, he gives himself at his table to be our nourisher, there was his body broken, and his blood powred out really, here representatively; there by his enemies he was indeed crucified, here he will be seen by his friends, as it were, crucified afresh before their eyes, for the confirmation of their faith in his all-sufficient merits. Thus hath it pleased his goodnesse to stoop to our weaknesse, in that he gives us leave to see with our eyes, as well as to hear with our ears, that so we may undoubtedly believe with our hearts, that we have redemption through his blood, even the forgiveness of sins. Who hath ordained the Sacraments? (saith that precious Champion of our church) not any Prelate, nor any Prince, nor any Angell or Archangell, but God himselfe for he only hath authority to seal the Charter, in whose only authority it is to grant it, and he only giveth the pledge and confirmeth his grace unto us, who first giveth grace into our hearts. Did Christ think it needfull to ordain his Supper, and shall we think it needlesse to receive it? did he think good to institute it for us, and will he not take it ill if it be not duly celebrated by us? O since God doth thus far humble himself and his graces even to our senses, let us not by an odious ingratitude humble them yet lower, even under our feet. If we intruded upon Gods church a will-worship, a service of our own devising, for which we are not able to shew Gods warrant, then may you justly reject, yea detest both us and it, then might you say as those to Christ, *By what authority do you these things, and who gave you this authority?* But as Christ said of *Johans* baptism, so we of Christs Supper, was it from heaven, or of men? if you say (as you cannot but say) from heaven, why do you not then receive it? why refuse you that Manna which your selves cannot but confesse came down from heaven? we see then 'tis beyond exception the Ordinance of Christ.

And he who hath ordained it for his church, hath more then once enjoined and commanded the celebration of it to his church: Take, eat, this is my body, drink ye all of this, for this is my blood: Let a man examine himself, and so let him eat of that Bread, and drink of that Cup. 'Tis not left to our choice and liberty to examine, or not examine, to eat, or not to eat, but both are enjoined, both are commanded, examination and celebration, preparation and participation. Nor may we think that the command reaches only to the persons of the Disciples, and church of

B. Jewel  
Treat. of the  
Sacraments.

1 Cor. 11. 24,  
25, 28.

the Corinthians; hath not Christ the self-same care for all Christians, as for his Disciples? have not all churches the same need of the Seal of the righteousness of Faith, as that of Corinth? But let the Apostle tell us how long the death of Christ must thus be shown forth; *until he come, we to judgement.* We see 'tis the Lord Jesus his own Commandement, *That we should eat that bread, and drink that Cup, and if we love him we will keep his Commandements.*

Nay further, he who hath instituted his Supper for, and commanded the celebration thereof to his church, hath himself also condescended to communicate therein with his church, that by a threefold cord we might be obliged to honor and use it, even by his institution, command, and example. He, as he needed not the water of baptism to wash him, being without spot or stain, so nor the bread and wine of the Supper to cheer or strengthen him, it being impossible his graces should impair, grow weak, or languish; nor needed he any remembrancer of his own death, there being no fear least he should forget that bitter cup he drank for us, no 'twas for us, and for our sakes that he would eat that bread, and drink that fruit of the Vine, that we might not disdain to do that which he had done before us. Mercies in Christ's action our instruction; and since he was pleased to communicate with his Disciples, they shew themselves to be no Disciples of his, who refuse to communicate with their Lord.

As the example of Christ, so also the example of the church of Christ, both in and long after the dayes of the Apostles, may at once both inform us of our duty, and shame us for our neglect: They did at first daily after every Lords day meet together, and break this blessed bread, and thereby received much spirituall strength and vigour unto their souls. And thus often shewing forth the Lords death for their sakes, were enabled to offer themselves unto the death for the Lords sake. 'A shame 'tis (saith one) to compare the slacknesse of our dayes, with the forwardnesse of these primitive times of the church, in the often celebration of this holy Sacrament; it is true, as in other, so in this divine Institution, Satan hath done much by his malicious policy to corrupt mens hearts, when the Sacrament was administred often, he brought it into contempt by its commonnesse; now it is administred seldome, it is abused and neglected, as unnecessary. Let me in his own words expostulate the case. What my brethren, had the blood of Christ a fresher taste in these first ages after it was newly shed? had his sacrificed body a more fragrant smell, inaying the Saints, like birds of prey, to fly from far with marvellous swiftnesse unto this dead, but yet all-quickning carcase? hath it now through tract of time lost that sweetnesse, wherewith it heretofore cheered both God and man? No, 'tis we have lost our senses, our faith, our zeal, our love: Christ's body, like the Manna in the Aik, perishes not, but endureth for ever, to feed us also in these last ages of the world unto everlasting life: That fountain which was opened in his side, runs yet afresh, and hath an everlasting vertue to cleanse as from

Real. 2.

Acts 2. 46.

Acts 20. 7.

Pemle on the Sac.

'the Leprosie of sin, and to cool the heat of a weary soul inflamed with sin, and the fire of Gods wrath; only if we can be sensible of our thine, and that our hearts can pant after these water brooks, running amaine unto them for refreshing, when we are furiously chased by our iniquities following us at the heels; thus he.

To return to our argument, the primitive Christians did frequently draw near to the Lords table, did they well or ill? was this practise in them a work of *Supplication*, or of dutifull submission? had they not the Lords warrant to come to his table? that we have abundantly seen, and to come often to his table? yes, and this too, from the Apostles owne words; *Do this as oft as ye drink it in remembrance of me, for as often as ye eat this Bread, and drink this Cup, ye do shew the Lords death till he come.* 'Tis true indeed, (as the above-named Author tells us) some in these times, when Sophistry hath wrangled out Divinity, would infer the quite contrary, and seem to cavill, that because the words run, *Do this, as often as ye drink it;* therefore it is at their discretion to do it as seldom as they please, but an humble and holy-minded Christian, will with these primitive believers infer from this, (as often as ye do it) that therefore they ought to do it often.

1 Cor. 11. 25.

26.

*Jordan*  
here implies a  
*παλαις*.  
Real. 3.

Nor have we the only example of the Primitive Church, but also of the whole church of Christ all along, from the dayes of the Apostles to this day, no Church throughout the whole world for these sixteen hundred years together, but hath celebrated the Lords Supper.

Now the unanimous consent, and universall practise of the whole church of God; (even in it self) is much to be revered; but having the testimony of expresse Scripture running clearly along with it, none may, or will dare to strive against this stream, unless desperately resolved to cast himself away, that which hath at all times, in all places, by all persons, and thus by expresse warrant from the Word of God been practised, if any shall open his mouth, or lift up his heel against, he shall be found to be a fighter against Goh; and indeed great reason that the administration of this, as well as of the other Sacrament should continue, and be at all times, and in all places of the Church, since (besides that they are the holy Ordinances of Christ) the use and celebration of the Sacraments must be acknowledged, and hath been ever esteemed (and by ours against the Romanists fully proved to be) one of the inseparable, essentiall, and perpetual notes and marks of the true church, and well may they so be, for never was the church (no nor in state of innocency) without Sacraments. The light of God did not shine on Paradise it self with an immediate ray, but even there it was mixed with shadows, and represented only in a Sacramental reflex, not in its own direct and proper brightness. The church had a state of infancy, when it had a state of innocency, glory was not communicated unto Adam himself without the vail of a Sacrament, he had a tree of life on earth, which was a Sacrament of life in heaven; he obtained, a sign of life received from God, and a Symbol of Christ,

*Reynolds*  
Med. Lords  
last Sup. p. 6.

who is our true life; *Adam* saw Gods Sacraments grow before him, all other trees had a naturall use, those two in the midst of the Garden a spirituall, and they were not effective, but significative of that which their names import; and immediately after the fall, when there were no more in the world then the first man whom God made out of the earth, the first woman who was made of man, and the two children which sprang from them both, we find them offering Sacrifices unto the Lord; which Sacrifices, what were they, but Sacramentall types of that Sacrifice of Christ, which was to be slain and offered for the sins of the world? and these Sacrifices were continued by the Patriarchs and holy servants of God, all the while the church was domesticall, (as I may say) and reached no further then their families, after when the church was fixed, and enlarged, and became Nationall, God ordained that circumcision and the Passover should be standing Sacraments unto the church of the Jewes, and so they continued unto the coming of Christ, at whom they pointed, and in whom they ended, being not the commemorations, but the predigestions of Christs Passion; and no sooner did our Saviour abrogate those Sacraments of the Jewish, but he instituted in their place the Sacraments of the Christian Church, which (as I have said) have hitherto, and shall henceforth be duly celebrated untill the end of the world. We see then that Sacraments began in the earthly, and shall continue untill the church all meet in the heavenly Paradise.

4. It is an undeniable truth, that as the Covenant, so the Sacraments and Seals of the Covenant under the Gospell are more excellent, easie, obvious, heavenly and glorious, then the Covenant and Sacraments under the Law. Now in the Old Testament behold how severe a penalty is threatened against those who (without just impediment, by legall uncleanness or journey) forbear to celebrate the Passover, the same shall be cut off from his people, that man shall bear his sin: was the Lord zealous for the Legall, and will he not be so for the Evangelicall Passover? were the Jewish Sacraments necessary, and are ours arbitrary? shall our contempt scape scotfree, when their neglect went under so great a penalty? Surely if the Jewes were obliged to the Lords Passover, as much, if not much more, are we Christians to the Lords Supper.

5. Let a man examine himself, saith the Apostle, and so let him eat of that bread, and drink of that cup; the Lord injoynts a serious preparation, for before the celebration of his Supper our lamps must be trimmed, our Oyle prepared, the Bride adorned in her wedding garment, the Spouse made ready for the Supper of the Lambs; here knowledge, faith, desire, repentance, love, thanksgiving, must act their parts, graces Sacramentall must be employed, that grace Sacramentall may be received: Indeed had we here all the understanding, reverence, vivacity, and holiness of the Angels themselves, all were little enough. Now is all this provision to be made for nothing, for a needlesse piece of service? then may we justly

Willis. Hec.  
ap. in Gen. ch.  
2. qu. 11.  
B. Hall Medit.  
on Paradise.

Numb. 9. 13.

say as the Disciple covetously, *why was this wast?* surely that Sacrament cannot be unnecessary, for which all this preparation is so necessary.

1 Cor. 11. 27.  
29.

6. And as the Lord requires this solemn preparation, so doth he threaten those that come unpreparedly; the guilt is no lesse then blood, the blood of the Lord; the punishment damnation, if the unworthy receive, incur this danger, how much more the non-receiving despise? if a Prince summon his subjects to appear before him, some appear, but give him not the reverence due unto his person, others refuse to appear at all, which is the greater disobedience? which of these deserves more the Princes displeasure? the later we may be sure; we may easily apply and conclude, if the danger be so great to those that come; but not as they should, much greater will it be to those who refuse to come at all, if that guest that came to the feast but without a wedding garment must be cast out into utter darknesse, what will become of those who say, they cannot, may they need nor, will not come?

7. Look we but upon the outward elements, and they will teach us, that the Sacrament is no needlesse service, Christ hath appointed them to be bread and wine, bread the staff of life, by which all temporall blessings in the language of Scripture are expressed: Wine the ordinary drink of that country where the Sacrament was first instituted, bread and wine, common, vulgar, sufficient, necessary food. We see then in as much as those elements are so necessary and beneficial to the life of man, with what appetite we should approach these holy mysteries, even with hungering and thirsting souls, longing for the sweetnesse of Christ crucified: had not the Sacrament been needfull for our spirituall life, it had not surely been instituted in those elements which are so necessary for our temporall life.

Ioh. 6. 53.

8. But passe we from the outward matter unto the inward, from the sign to the thing signified, which is the body and blood of the Lord broken and shed for our redemption; and here shall we see whether there be cause we should come to the Lords table or no; is it needfull to eat the flesh of Christ and drink his blood? himself will tell us, *Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.* Now at his Table Christ doth not only represent, but also exhibit, offer, and apply his flesh and blood to the faithfull soule, and the believer doth from him receive and feed upon it to life eternall; he who is the truth it self tells us that so it is; hear his own words, *Take, eat, this is my body which is broken for you, drink ye all of this, for this is the blood of the New Testament, which is shed for many for the remission of sin.* Here though the Capernaui ask, how can this man give us his flesh to eat? though the carnall soul have no eye to discern Christs body, no mouth to feed upon him, yet the faithfull Christian, as surely as he receives the bread and wine into his body to become wholly his, so surely doth his soul receive Christ Jesus, with his death and the merits of his passion, to the selling up of his everlasting salvation; he seeks not the reall presence of Christ in the elements, but he finds him really present unto

unto his soul; really I say, though not carnally and corporally, truly; though mystically and spiritually; and 'tis the Spirit that quicketh, the flesh profiteth nothing; though there be no transubstantiation of the elements into the body and blood of Christ, yet upon the right receiving of this holy Sacrament, there is in us a kind of transubstantiation, a true change and alteration from death to life, from nature to grace, and from one degree of grace to another, and therefore Christ first said, *Take, eat, and then this is my body*, to intimate unto us, that the Sacrament (however by Consecration it be changed from common unto holy bread, and separated from common unto a divine use, yet) is never properly so, be called the Body of Christ till taken and eaten, by means of which actions, (if they be actions of faith) that holy bread and wine do as really convey whole Christ, with the vital influences that proceed from him unto the soul, as the hand doth them unto the mouth, or the mouth unto the stomach. Let us hear a little further the same Author, for (as a learned Divine faith) I had rather hear others speak of this high and dreadfull mystery, then speak thereof myself. Though the ignorant know it not, and though the curious and thap. witted dispute and disbelieve it, yet Christs own word giveth plain security, that these mysteries do (if rightly received) as nails fasten us to his very crosse, that by them we draw out, as touching efficacy, force, and vertue, even the blood of his goared side in the wounds of our Redeemer, we there dip our tongues, we are dried red both within and without, our hunger is satisfied, and our thirst for ever quenched, they are things wonderfull which he feelth, great which he seeth, and unheard of which he uttereth, whose soul is possit of this Paschall Lamb, and made joyfull in the strength of this New Wine. God seems now to say unto us at this blessed feast, as *Abasuerus* to Hester at the banquet of Wine; What is thy request, thy desire, thy supplication? see, I have given thee my Son, my dear, my only begotten son out of mine own bosome, I have not spared the son of my dearest love that I might spare thee, take him, receive him, I give him a once unto thee thy Saviour and nourisher, thy life and food, and with him I give thee freely pardon and peace, justification and sanctification, grace and glory. But whether doth this sweet and excellent argument lead me? let me give you it again in its full strength; Is the Communion of the body and blood of Christ needfull? why then 'tis our duty to take and eat this blessed bread, to take and drink this cup of blessing; for the cup of blessing which we blesse, is it not the Communion of the blood of Christ? the bread which we break, is it not the Communion of the body of Christ?

9. The last reason which I shall make use of, to make it appear, that it is our duty to come to the Lords Table, shall be drawn from the ends for which the Lord hath appointed his Supper.

1. The first and most expresse end of this holy Sacrament, is to celebrate and commemorate the death of Christ his passion, those bitter sufferings which were the full price of our Redemption, and perfect propitiation.

1sb. 6. 63:

Reynolds Med.  
on Sacr. Ex  
Hooker.

Hooker Eccl.  
Pol. l. 5. scff.  
67.

Cruci Hare-  
mus sanguinem  
sugimus, &  
inter ipsa Re-  
demptoris vul-  
nera figimus  
linguam.  
Cypr. de Can.  
Dom.

1 Cor. 10. 16.

1 Cor. 11, 24.  
25, 26.

tion for our sins: this end is thrice together proposed by S. Paul, *This do in remembrance of me; This do ye, as oft as ye drink it in remembrance of me; As often as ye eat this bread, and drink this cup, ye do shew the Lords death: till he come* this do in an humble, faithfull, thankfull, affectionate remembrance of me your dear Saviour, whose body was broken, whose blood shed for your sins, ye shew the Lords death, viz. ye do with thankfull mouths and hearts declare, that the Lord Jesus died for you, to redeem you from death, and to restore you to the life of grace and glory, and that his death is the only, and that the full, perfect, and absolute sacrifice for sin, there being no salvation in any other, no other name whereby we may be saved, but the name of Jesus; and how long this commemoration of Christs death, *till he come, viz. to judge both quick and dead*, for as the Sacraments of the Old Testament lasted unto the first coming of Christ in the flesh, so shall the Sacraments of the new continue unto his second coming in glory. Here the Minister sheweth forth Christs death, here the Communicants, here the very Elements, here every action sheweth forth Christs death, here Christ crucified is all in all, in the blessing, breaking, pouring out, giving, taking, eating, in a most lively manner is the death of Christ here remembered, represented, and is it not our duty to commemorate and shew forth his death, without which we had died eternally, by the merit of which we live everlastingly? great and eminent mercies have ever had (and that deservedly) frequent commemorations, witness the feasts of *Parim*, and of the dedication amongst the Jews, yea witness amongst the Heathens their many anniversary Festivals, whereby they did desire the memories of those whom they esteemed the Authors of any great benefit they enjoyed, nay the very brut creatures, Dogs, Horses, Lions, are reported gratefully to have remembered those in whom they have owed for their life or safety, how greatly then are Christians obliged to celebrate frequently, and with all humble thankfulness, the memory of Christ the Author, and the memory of his death, the blessed mean of their Redemption, a work beyond all that ever the Sun saw, yea a work whose lustre darkned the Sun it self, a benefit of all benefits that God ever vouchsafed to man, the most beneficiall, nay which had sanctified all other benefits, a blessing, in comparison of which all others are but dross ad dung, a blessing, without which all others had been but curies; we owe much unto God for our Creation, more for our preservation, but most of all for our Redemption, without which, better had it been for us that we had never been, and no lesse are we bound to the goodness of our God for the manner of our Redemption, then for the Redemption it self: That we are bought with a price, that we are redeemed with the precious blood of Christ, a Lamb without blemish and without spot, O miracle of mercy! O prodigy of love! That the just should be reputed unjust, that the unjust might be reputed just, that the innocent should be condemned, that the guilty might be found innocents, the conqueror submits to bonds, to free the captive, the creditor is in prison to satisfy

2 Cor. 6. 10.  
1 Pet. 1. 19.

for the debtor, the Physician taketh the bitter potion to cure the Patient, the Judge is executed to acquit the prisoner. God partakes of the Humane Nature, that man may be made partaker of the Divine Nature, the Lord suffers that the slave may be saved, the Creator dies, that the creature may live; finally (for it seemeth an injury to this glorious work of Christs love and mercy to go about otherwise to expresse it, then in the language of his own Spirit) God hath purchased his church with his own blood, and that the children of wrath, and bondslaves of death might be glorified; the Lord of life and glory is crucified: True indeed, injuries are written in marble, benefits in the sand; but what can we remember if we forget this benefit: for what will we be thankfull, if for this we are ungratefull? Surely if our Lord had not commanded, but left it to our liberty, the Laws of gratitude, which obliged the Jews to institute their dayes of Fasting, would have obliged us to a frequent commemoration of Christs death; but since Christ to that purpose hath ordained a Sacrament, since himself hath said, *Do this in remembrance of me*, they do most unworthily and ungratefully forget him, who do not this in remembrance of him; nor an historickall speculative remembrance only of the head (so do to their everlasting horror, *Judas* remember him, by whom he was betray'd, *Pilate* by whom he was condemned, and the Jews by whom he was crucified) but with a practicall applicative remembrance of the heart, a remembrance (as before is said) of faith, love, repentance, and true thankfulness.

*Acts 20. 28.*

*1 Cor. 2. 8.*

1. A second end of this Sacrament is the confirmation of our faith in Christ Jesus, as our only, absolute, and all-sufficient Saviour, who is there that knows what faith is, but knows that the strongest faith is subject unto doubting, distrust and diffidence? as the most healthfull body, so the most faithfull soul, is sometimes aguish, weak and sickly, and if with *Jonathan* we faint, what more forcible to reinfuse new strength and vigor into our souls, then the tasting of this honey-comb? Is any thing more powerfull to confirm our faith then that, which is the Seal of the righteousness of faith? behold in how lively a manner, and that by a double impression, is faith by this Seal confirmed, in that this Sacrament sets forth Christ unto us as a most full and a most free Saviour.

*Rom. 4. 21.*

1. As a full and perfect Saviour, who hath bought and paid for us to the last farthing, who hath saved us to the uttermost, who hath procured for us plentiful redemption: the Romists teach Christ but an half Saviour, and therefore give unto the people but an half Sacrament; but Christ having in this Sacrament set forth himself unto us under the two Elements of Bread and Wine, parts of one compleat and perfect nourishment; doth thereby assure us, that in his merits there is an absolute all-sufficiency to bring us to everlasting life; the dream is doubled, faith *Joseph* to *Pharaoh*, because the thing is certain; and surely here the Elements being doubled, do evidence the grace to be full and certain, the salvation procured by the body of Christ broken, and his blood shed to be a mighty salvation.

*Heb. 7. 25.*

*Acts 20. 28.*

*Acts.*

*Luke 1. 69.*

2. The

The sacrament represents Christ as a free Saviour, given freely of his Father for us, and giving himself freely to us; the action of giving or delivering the bread and wine, evidently expresseth the nature of Christ's passion, that it was a free, a voluntary, and unconstrained passion, and also plainly declareth the benefits that flow from his passion to be freely bestowed upon the church, which of it self hath no interest in, nor can lay any claim unto such a benefit: our redemption cost him dearly, but it costs us nothing, and as he gave his flesh freely for the life of the world, so in the Sacrament he freely offers himself to every believing soul to be received and embraced by him; so that we see, if our hearts, like *Moses* hands, do flag and fail, here's *Aaron* on the one side, and *Hur* on the other to support them, and so they stand steady upon the *Fuiness* and *Freeenesse* of that redemption of Christ, which by this his Supper is in a most lively manner set forth and represented. So then O my soul, does the greatnesse of the work of redemption daunt or apall thee? how great, how hard soever, he hath finished it: doth thine own vilenesse and unworthinesse deject thee? he forbore nor his death till thou couldst deserve it, but as he died for thee, though unworthy, so he offers himself unto thee, though unworthy; with all the benefits of his death and passion, as freely doth he give himself at his table to nourish thee, as he gave himself on the Crosse to redeem thee; so that now with *S. Pauls* faithfull heart, thou mayest take *S. Pauls* holy words, and say, Doubtlesse I count all things but losse, for the excellency of the knowledge of *Jesus Christ my Lord*; yea and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness which is of the Law, but that which is through the faith of Christ, the righteousness of God which is by faith, that I may know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.

And as the Sacrament confirms our faith in Christ, causing us wholly to rely upon his death for life and forgiveness, so it serves excellently to confirm us in the faith of Christ, viz. in the doctrine of faith, which in our baptism we received, embraced, professed, there was sealed our entrance into, here our continuance in the faith of Christ; hence the Supper is called the Sacrament of Confirmation, as baptism the Sacrament of Initiation; and to this end hath it been an ancient custome of the church (and 'tis a custome most worthy, yea needfull to be continued) to make a publique solemn profession of faith at the Lords Table, so shewing at the breaking of that blessed bread their stedfast continuing in the Apostles doctrine. Now whether we in this fickle, yea Apostatizing age, have not cause to use all holy means that may tend to our being rooted, settled, grounded in the doctrine of faith, and whether the neglect and contempt of this means hath not been one great cause of the Shipwrack of the faith of so many amongst us, I leave to sober and wise Christians to judge. O the minds of men, more unconstant then a Weathercock, which is turned with every wind what vertigo's, what megrims, what gadabouts in the

Phil. 3. 8.

Acts 2. 41.

bread of Mankind Women! how do we change our Judgements as oft  
 as our Garments, resolved to resolve in nothing? What to day is an Ar-  
 ticle, an Oracle, to morrow is with us but an Opinion, nay the next day  
 also is modified or erroneous; and as Mens affections are unto Doctrines, so  
 unto Teachers also. *Simeon* is in the forenoon to be loved of the people,  
 but they would have made him their *Goat*, so was he hated of the same  
 people in the afternoon; that they sent him as a Malefactor into the Goale,  
 and put upon him fetters of Iron in stead of a Crowne of Gold. The  
 people of *Assyria* can now be scarce restrained from sacrificing to *Paul*, and  
 by and by they stone him. Just so 'tis with many professors; they now  
 admire, presently abhorre whom they admired, they would now pluck out  
 the eyes of those; for whose service they would not long ago, have pulled  
 out their own eyes. We brag of our Knowledge and Abilities, farre tran-  
 scending our forefathers, sure their Faith and Constancy farre transcends  
 ours, whatever our Heads are, theirs are the better Hearts, and what the  
 reason they were so Courageous, and we so Cowardly, their zeale con-  
 sumed them into Ashes, our love once professed unto the truth is waxen  
 cold, returned into hatred, they cheerfully embraced the stake, we basely  
 run for a shadow. One reason is this assuredly, they did often, we sel-  
 dom or never break this Blessed Bread: that soule-sustaining Manna  
 which we loath, and will not stoop to gather up, they did hunger after  
 and feed upon. Thus were their hearts strengthened with that staffe of living  
 Bread, and with these flagons of wine, were their Spirits kept comforted,  
 refreshed and revived, so frequently setting forth the Sacrifice of Christ  
 forth for their sinne, they were enabled and encouraged to sacrifice them-  
 selves to the death, for Christ his most holy Faith, and most heavenly  
 Truth.

AG. 14, 18, 19.

3. The Sacrament serves as for the confirming of our Faith in Christ, (so also for the confirming and enflaming our love, more and more towards our Jesus. Alas, what Saint is there so furnished in Spiritual affections, he may not sometime bear and bear the reproofs of the Church of Ephesus, *Thou hast left thy first Love?* who feels not in his Soule Interruptions, decays, languishings, lukewarmness? where is that heart that ever bears with equal strength? that always breaths with like ardour of fervent zeale to his deare Saviour? and what more powerful to warme, to enflame, to melt our hearts, than this holy Sacrament, by which the dearest love of our Redeemer, in the lively passion thereof, his death is most lively represented? It was the manner of the Ancients, the *Epiphanius* especially, not only to declare in words, but also by visible signes to express things of moment and commitment, thereby to make in the minds of men more firme impressions, and these signes they called by the name of *Hieroglyphics*. This coult did the Lord himselfe often take to manifest his will, not only by words, but also by signes and visions, when he revealed, might be more deeply imprinted in the mindes and memories of his Prophetes and people; and they more affected with his pre-

Rev. 3, 4.

Joh. 11. 35.  
36.

Rom. 8. 37.

Acts 2. 46.  
1 Cor. 10. 17.

Ephes. 4. 3, 4,  
5, 6.

cepts, promises, and threatnings: O how greatly must our hearts be affected, when in this holy Hieroglyphick of the Sacrament, by the Bread broken, and Wine poured out, is so aptly represented unto us, the holy body of Christ broken, and his precious blood poured out for us! Behold how he loved him, say the Jews, when they beheld Christ but weeping for Lazarus, much more when we here behold Christ bleeding for us, may we say, Behold how he loved us! and shall we stop here and make a stand at HIS LOVED US? No, here fire will fly out of the most fiery heart, but we cannot but cry out with holy David, I will love thee O Lord my strength. Nay with blessed Saint Paul, who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or perill, or sword? No, neither life, nor death, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other Creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

4. As our love to our Head, so also is our love to our fellow Members at the Lords Table increased, revived, confirmed; as our affections are here warmed towards the Lord our Redeemer, so also towards one another the Redeemed of the Lord; the Sacrament being a sign, yea a finew of the Churches unity in judgement and affection, in Faith and Love. S. Luke tells us, the Disciples came together with one accord and brake this bread. And Saint Paul, We being many are one bread, and one body, for we are all partakers of that one bread. This the Name of the Sacrament (Communion) denotes; this the Elements, the Bread and Wine though originally severall, consisting of many graines and grapes, are moulded and made up into one body; this the actions of Eating and Drinking together; signifies they are of love and amity at our Common Tables, much more are they an expression of Christian Charity and unity at the Lords Table. This the Collections for the poore; this the usages among the primitive Christians; the kisse of Charity before, the feasts of Charity after the Supper, Ceremonies though superstitiously abused, and therefore long since abolished, yet in their Originall use did excellently signify the uniting and knitting quality the Sacrament hath in it, whereby believers are made one with Christ by faith, and one amongst themselves by love. In all these circumstances we see, how the union of the faithfull unto each other, is by this holy Sacrament both signified and confirmed, and that it is an excellent meanes to cement and knit together the Spirits and affections of Christs Members, to cause them to be of one heart and one soule, and in a Christian sympathy to rejoyce in one anothers Joy, to console in one anothers Sorrow, to beare with one anothers Infirmities, to relieve one anothers Necessities: thus doe we endeavour to keepe the unity of the Spirit in the bond of Peace, when at one table we all partake of that one Bread, we professe our selves one Body, quickned by one Spirit, having one Hope, one Lord, one Faith, one Baptisme, one God and Father of all, which is above all, and through all, and in us all. And is

nor

not the unity of the Spirit, the peace of the Church, the love of the faithful, the Communion of the Saints, one of the choicest flowers in the Garden of the holy Catholick-Church: *David* esteemed the highest excellency of *Jerusalem* to be her unity. *Jerusalem* is builded as a City at unity within it selfe, peace and good will were the blessings that Christ brought with him into the World, and blessings they were of such value and worth, that a quire of Heavenly Angells must be the Herald to proclaim them; Love is the Law of Christ, the power the last Legacy of Christ to the Church, and that we may see how unity in the Church both pleaseth our Head, and profiteth his Members, our Blessed Saviour in his last Prayer for his Disciples, after his last Supper with them, Prayes no lesse then five times together that they may be one. We need not, we cannot say more, for the honor of Love, Peace, and Unity then this, That the Father is the God of Love, nay is Love, that the Son is the Prince of peace, yea is our peace, that the holy Ghost is the Spirit of peace, of Love and Unity. Surely if it be true (which experience sheweth it is) that the want of blessings teacheth us to know their worth, we in this miserably distracted and divided Church, have by this time learn'd, that the Churches power and unity is a Jewell, whose purchase is our chiefest wealth, whose possession our highest felicity, and whose losse our greatest misery. To conclude this point, since that Unity, Peace, Love and Amity are so necessary to be continued in the Church, nay since they are so necessary for the continuance of the Church, (for division tends to corruption, and dissolution to destruction) and since the Lords Supper is so excellent a meane to continue, and conserve this unity, it followes most evidently, that this Sacrament ought ever in the Church to be continued, and by the Church (if she tender her own peace and welfare) to be duly celebrated.

5. And as the Lords Supper is a meane to make us love one another, so also to make us loath our selves, and abhor our sins, no provocation unto Repentance is so powerfull as the serious Meditation of Christ Crucified. Nothing can so to the life set forth Christ Crucified as this Sacrament; here wee may looke on him whom we have pierced, and for him wounded for our transgressions, and broken for our iniquities; here with *Thomas* we may put our fingers into the prints of his wounded Hands and Feet, and thrust our hands into the hole of his opened Side, and behold him a Man of Sorrowes and Sufferings, Humbled, Emptied, Broken, Bruised, Bleeding, Dying, that Shamefull, Painfull, Accursed Death of the Crosse; how can we but be pierced and pricked to the heart? and reflecting upon our sinfull soules cry out, and confesse, that we were those cruell enemies of his, that Betrayed, Sold, Scourged, Buffeted, Derided, Crucified the Lord of Glory: That this Bread of life did hunger for our Gluttony, this fountaine of living water, thirsted for our Drunkenesse, the Truth it selfe was accused, and accounted a Deceiver for our Lies and flatteries, that our Conscience was the Price, and our Hypocrisy the Kisse,

that betrayed him; our Covetousness the Navies, and our Cruelty the Spears  
that pierce him; our Bury the Gall, and Anger the Vinegar that distilled  
him; In a word, as the spotless Lambc was our Sacrifice, all the shame  
that he endured was for our shameful lives, and that bitter Death which  
he the Lord of Life suffered, was for our bloody transgressions; finally  
(which was the Crosse of his Crosse, and the very biteresse of his bitter  
Cup) for our most heinous provocations and grievous abominations it  
was, that the more then unutterable burden of his Fathers wrath, lay  
upon his shoulders, who looked on him now, not as his own Son but our  
Sinner. How can we I say but compassionate his sorrow, but admire his  
patience, but magnify his love, but curse and abhorre our sins, when we  
consider for us, and for our odious wickedness, the most Holy, Just, In-  
nocent that honorable personage that ever was, suffered the most shamefull  
injuries, was laden with the most slanderous accusations, was put to the  
cruelllest torments that ever were. It is reported of *Chabrias* the first  
Christian King of France, That hearing *Cheremism* in a Sermon set forth  
our most lively manner the dolorous Death and bitter Passion of  
Christ. He was so transported, that he put his hand to his Sword and  
take sword in anger, that had he with his Army been present in that place,  
where this act was committed against his Master, he would have revenged  
it to his utmost ability. Oh I when this Sacrament doth in a lively elo-  
quence by Bread broken, and Wine poured out, shew forth the blessed  
Body of our Saviour broken, and his precious Blood poured out for our  
sins, what can we wonder but he transported with an holy anger against  
our sins, and be religiously moved in a righteous and devout reverence, to strike  
the right Eye, to cut off the right Hand, that has offended you, murdered  
our dear Saviour. When *Devils* won't to satisfy his longing, had with  
the hazard of their lives brought him of the waters of *Siddim*, what his  
fancy before desired, his conscience now upon second thoughts refused. He  
is far from me, O Lord, that I should see this, is not this the Blood of  
the Son of God? that went in Jeopardy of their lives? in like manner, when Satan  
And our sinful hearts doe set us a longing after any wicked lust, let us  
immediately reuel them with this consideration, was not the blood of the  
Son of God shed? was he not (more then in jeopardy of his life) deli-  
vered to death for my offence? And shall the pleasures of sin be sweet now  
more, which caused Christ to drink off the bitter Cup even down to the  
dregs? Shall I take pleasure in that which made God displeased in the  
greatest earnest that ever was? Shall that be a light thing in mine eyes,  
that brought on Christ so heavy a burden, that he pressed the blood out of  
his Veins, the Soule out of his Body? to end this point as I have  
begun it. Of all motives to Repentance, and preservatives against the  
infection of sin, there is none so powerful as the Meditation of the dying  
of the Lord Jesus. And here is the place, this is the time (even when we  
come to the Lords Table) when the dying of the Lord Jesus is most  
freshly and forcible presented to our Meditations.

2 Sam. 23. 15,  
16, 17.

6. As the Sacrament is an holy means to bring us up more and more to true Repentance, so also to perfect in us a singular fruit of Repentance, New obedience; for what shall we not be willing to do for Christ, who hath done and suffered all this for us? what stronger eye to oblige us than to think that Christ was obedient for us to the Death, even the Death of the Crosse? surely when we remember (and for this the Sacrament is a most excellent remembrance) by what a price we were delivered from the Bands of all our enemies, we will hold our selves most strongly bound to serve the Lord in Holiness and Righteousness all the days of our life. This mercy of God in giving his Son, this love of Christ in giving himselfe a Sacrifice for us, will certainly oblige us to performe our bodies and soules a living Sacrifice, holy, acceptable to God, by a reasonable service, and a constant obedience unto all his holy and righteous Commandements. Shorly, to dwell no longer on particulars, there is no Heavenly Grace or holy Christian Virtue, but the Sacrament is a means to set it, to advance it, to encrease and enlarge it. Here (provided that we come with hungering and thirsting soules to this Bread and Wine of life, that we bring with us hearts in some measure prepared for so holy a service) we may by the mercy of God in Christ, through the spirit have all our spiritual want supplied, all our weaknesses repaired, all our sins pardoned, all mercy vouchsafed, all grace strengthened, all glory assured. And this is the

Third maine end of the Sacrament, to lead unto the soule of every Believer the assurance of his Redemption and Salvation by the Death of Christ; here our personall claime, title, and interest in the Covenant of Grace is exhibited, confirmed and assured. Christ in his Gospel the word of Salvation offers himselfe a Saviour unto all in generall, but at his Table he offers and applies himselfe to each in particular. The word of command is to each, *Take and Eat, Take and Drink*, the word of promise to each, *This is my Body which is broken for thee. This is my Blood which is shed for thee.* Here as certainly as the faithfull Communicant receives the Bread and Wine into his body to become wholly his, so surely doth his soule by faith receive the Body and Blood of Christ to the sealing his eternall Redemption. Here Christ saith unto the believing soule, I am thy salvation; here the faithfull soule saith to Christ, My Lord and my God. Here God doth exhibit with his own hands (for what is done by his Officers is by him done) that sacred Body of Christ unto us with the efficacy thereof, that we might fore-enjoy the promised inheritance; this is a singular benefit of this Sacrament; the often Repetition and Celebration whereof, is as it were the renewing, or rather the confirming with more and more Seales, the Patent of Life, that by so many things in the smallest whereof it is impossible for God to lie, we might have strong consolation; who have our refuge to lay hold on him, who in these holy mysteries is set before us. For the Sacrament is not onely a Signe to represent, but a Seale to exhibit that which it represents, in the Signe we see, in the Soule we receive Christ, in the

"Signe we have the Image, in the Soule the benefit of his Body. This  
 "Sacrament is a Signe and Pledge unto as many as shall receive the same  
 "according to Christs institution, that he will according to his promise,  
 "by the vertue of his crucified Body and Bloud, as verily feed our soules  
 "with eternall Life, as our bodies are by Bread and Wine nourished unto  
 "this temporall life. This is no idle ceremony, Christ doth not dally  
 "with us in this his holy Ordinance, but effectueth really, what he promiseth  
 "graciously. Here we have an Antepast of immortality, a taste of the  
 "fruits of *Esse*, a *Pisgab* sight of the heavenly *Canaan*, an Anchor of Hope,  
 "a pledge of Faith, an earnest of Glory. Here (provided alwayes that wee  
 "come to Gods Table in that manner, with those minds and for those ends  
 "which he prescribes, for failing in our preparation, it is not Christs, but  
 "our fault if we misse of our consolation) here I say we see, yea feel  
 "and taste how gracious the Lord is, the riches, yea the full treasure of  
 "Grace is poured into our soules. We have the conveyance of Heaven  
 "sealed unto us in a Covenant of mercy. Christ hath with his own Mouth  
 "told us, that if (by Faith) wee eat his Flesh and drinke his Bloud, we  
 "(not onely shall have, but) have eternall life, though not in present full  
 "enjoyment, yet in propriety, claime an assurance. As surely as the un-  
 "worthy Receiver *Eats and Drinke his own Damnation*, so surely doth the faith-  
 "full Receiver *Eate and Drinke his own Salvation*; And O the blessed-  
 "nesse of that soule which is an heire apparent of Heaven! what peace hath  
 "that conscience? what joy possesseth that spirit, to whom the Spirit of  
 "God hath sealed his Adoption, bearing witness with him, and to him  
 "that he is a child and an heire of God, yea a Joyne-heire with Christ!  
 "who would not give ten thousand Crownes and Kingdomes (if his to  
 "give, and if the giving of them would gaine it) to obtaine the happy as-  
 "surance of the Crowne of Life, and the Kingdome of Glory! Let them  
 "then who care not for eternall Life, refuse and despise this Bread of Life.  
 "Let them who value not their salvation, undervalue this Cup of sal-  
 "vation.

Rom. 8. 16.

And now let me beseech the liberty of two words more, to two sorts of  
 Persons, the one that despise, the other who for a long time disused the  
 Lords Supper.

1. You that despise this holy Sacrament, that slight it as unnecessary,  
 that neglect it as unprofitable, doe you not now see with both your eyes,  
 that 'tis no lesse then the Ordinance of your Blessed Lord and Saviour  
 that you have despised? Are you not convinced (to silence you must be,  
 O that you were to confession and submission) that in slighting the Sup-  
 per of the Lord; you have disobeyed the command of Christ; you have  
 gone contrary to the practice of the holy Church of Christ; grounded  
 upon his Command, you have ungratefully slighted the commemoration  
 of the greatest blessing that ever was, the Death of Christ. You have re-  
 jected the blessed Communion of the Body and Bloud of Christ; you  
 have torne off (as much as in you lies) the Scale of the new Covenant;

you

you have presumptuously neglected the confirmation of all the Graces of God unto your soules, and the happy assurance of his Glory. But is it so indeed? Are the Sacraments scales of life? earnest of glory? antepasts of celestiall happinesse? why then is not a faithfull soule instead of eating a morcell of Bread taken up with *St. Paul* into the third Heaven? why instead of drinking a sip of Wine are we not transfigured with our Saviour? or with *Stephen* have a vision of Christ sitting at the right hand of God? Behold how Dust and Ashes will be disputing, where it should obey. Instructing its Maker instead of adoring him, esteeming nothing precious without pompe, refusing to receive salvation without its owne direction; and proudly censuring those benefits it should thankfully enjoy: why doe we not aske Christ, why he would be borne of a poore Virgin in *Bethlehem*, and not of a great Lady in *Jerusalem*? why chose hee not for his Birth-place, some princely Chamber in a royall Palace, rather then a poore Stable in a common Inne? In a word, why did hee choose to live so meanely and die so miserably? O that we would at length learn, that Gods wayes are not as our wayes, nor his thoughts as our thoughts. He chooseth the foolish, and base, and weake things of the World to confound the wise, the strong, and those that are by the World most esteemed. Call not then the Sacrament a carnall Ordinance, let not the meannesse, the plainnesse, the commonnesse of its Elements make it lightly, or commonly esteemed, the weaknesse of the Elements is so far from detracting from the worth, that it addes to the wonder of the Sacrament. And God hath ever (to shew that the power is in him, not in them) by the weakest meanes done the greatest things; and yet so much let me say for the very Elements; should God deprive us of the now undervalued blessings of Meate and Drinks, how should we prize, what would wee not give for that wee now despise? Methinks a Christian should dash in pieces all Objections against the Sacraments, with this one answer; Hah! nor the Lord commanded it? had he commanded thee a greater thing, wouldest thou not have done it? How much more when he biddeth thee only to *eate and drinke*? Fine it is those creatures of Bread and Wine have in themselves no more power to convey Christ, then a peece of Wax hath in it selfe to convey a Lordship. Yet as a small peece of Wax when once in the vertue of a humane Covenant or Contract, it is made the instrument, to confirme and ratify such a conveyance, is unto the Receiver of more consequence then all the Wax of the Town; besides, and is with the greatest care preserved. So these Elements though in their owne nature, the same which are used at our common Tables, yet in the vertue of the holy Consecration, whereby they are made the instruments of exhibiting, and the scales of ascertaining Gods Covenant of Grace unto us, are unto us more valuable, then our Barnes full of Graine, or our Presses full of Grapes, are to be desired with so farre distant an affection, from the other that are common, as Heaven above Earth. O then let us not argue, but yeild, let us no longer

I Cor. 1. 27.

longer than this But submit : what shall they benefit? Christ himself say-  
ing unto thee, O ungracefull and unappetite sinner : O coming to the  
fare of thine own Soule : did I ever of the bread of affliction, and wilt  
not thou eat the bread of life? did I distribute the Cup of bitterness  
thee, and wilt not thou drink the Cup of blessing for thy selfe? Did I  
endure my Death, and wilt not thou enjoy it? O how soule sick art  
they, who refuse this nourishment which is both food to strengthen, and  
Physick to recover : I may wee not as truly say unto those, who put from  
them the Sacrament, the Seale of their salvation, as Once Paul and Barna-  
bas did unto those that put from them the Gospell, the word of their Sal-  
vation, that they judge themselves unworthy of everlasting life? They are for  
present in the gall of bitterness, Lord that thy Blood be not on their heads  
for trampling it under their feet, give them grace to remember themselves,  
and timely and seriously to repent.

2. And now to those of my Brethren in the worke of the Ministry,  
who although in their judgements they doe acknowledge the Lords Sup-  
per to be the Lords holy Ordinance, yet in their practise have laid it  
aside : Meekly I beseech you my deare fellow shewards of the heavenly  
Mysteries, what dispensation can you shew, for withholding from the  
Lords Household, this (no small) part of their portion? how doth your  
Saviour, say your New agree with the Lords Ouse? weigh well I pray  
you, and in the feare of God consider impartially, whether these figura-  
tive, typicall and hard to be understood : (and therefore easie to be mis-  
understood and wrested) places of Scripture, which you alledge in your  
defence (for such are most of them; and the rest waste of matters quite  
of an other nature from the Sacrament) can be able to defend or excuse  
you in the non-administration of an Ordinance, by so many Positive,  
Plaine, Expresse commands enjoyned, to be duly used and administered  
in the Church of Christ? Let one Scripture be shewne, which either ex-  
pressly or by evident consequence (for slender surmises as they will not  
acquie your consciences, so now will they satisfy our Judgements) justifi-  
es or allowes your disuse of the Lords holy Ordinance upon the  
pretences usually pleaded of mixt Communion, leaven, profaning the  
Ordinance, &c.

Surely, if any where, we should have found it in : *1 Corinth. 11* how  
unworthily, how very unpreparedly came many of the Church of Corinth  
to the Lords Table? The Apostle was not ignorant where the fault lay,  
nor would he be partiall to conceale it, had it been on the Pastors part.  
Yet he reproveth not them for administering, nor forbids them for the  
time to come to administer, because unworthy ones did or might come in  
amongst them, but he reproveth those who came unworthily, and en-  
joyntes them for the future to come preparedly. For my part my heart  
desire and prayer is, that I may see a Government established in the  
Church : but for ought I can enforce my selfe, I may no more (for  
want of a Government) leave off the Administration of this Sacrament,

then

Acts 13. 46.

Who so would  
see the places,  
and how little  
they make to  
the purposes of  
them that al-  
ledge them, let  
them peruse  
*Dayrell, Treas-  
ure of the  
Church. lib. 2.  
c. p. 7. Blake of  
the Lords Sup-  
per, against  
Cox. And the  
humble vindica-  
tion of free  
Admission to  
the Sacrament.*

than the other of baptism; nor either more than the preaching of the word, surely I durst not administer the Sacrament, unill I had some way before laid open to my Flock, the nature, institution, and ends thereof, the necessity and manner of preparation therunto, and the great danger of coming thither unprepared: but having thus instructed the ignorant, warned the scandalous, informed all of the due manner of performing their duty, I durst with an humble confidence cast my self upon the infinitely condescending mercies of God in Christ, and set upon that holy service with that lowly prayer of *Hezekiah*, *The good Lord pardon me, and every one that hears his heart to seek the Lord God of his Fathers*, though he be not cleansed according to the purification of the Sanctuary. I have done, when I have humbly commended these few short considerations unto your sober judgements.

2 Chron. 30.  
18, 19.

1. I threaten you to weigh, whether that dislike and contempt of the Sacrament (before mentioned) hath not been greatly occasioned by your dislike thereof; whether your laying it aside, have not caused it to be trampled under foot, nay whether your laying it aside have not given just cause (to others as well as those) to think that your selves do but meanly value it.

2. We charge the Romish Priests (and that justly) with Sacriledge for dividing the Sacrament, may not they charge us as deeply for wholly denying it? how can we accuse them for withholding from the people half the Sacrament, and our selves from our people withhold the whole?

3. Is it not hard that for fear (as is pretended) that the dogs should snatch at the crumbs of the Lords Table, that therefore the children should want their bread; and that those men shall themselves be kept from the one Sacrament, whose children for their faiths sake are admitted unto the other?

4. The Lords Supper, though principally it be the Sacrament of Confirmation and nourishment, yet who can deny but it may be also the Sacrament of initiation and conversion, for is not Christ crucified here preached, both audibly and visibly? to our ears in the words of institution? to our eyes in the elements? why may not then the eyes and heart of an ignorant and prophane person be opened to see and receive Christ at the breaking of this bread, as the eyes of those Disciples were at *Emment*? as to the house, so doubtlesse to the Table of God, many a one hath gone in a *Saul*, that hath come forth a *Paul*.

Luk. 24. 30, 31.

5. Look into those places where the Lords Supper hath been laid aside, & see if they swarm not most of all others with erroneous and seduced Christians, and judge whether a main cause of their falling away be not the want of this seal of confirmation? and indeed how fruitlesly do we exhort them to stand, from whom we withhold one main means of their standing, the staffe of living bread? what is, if this be not with the Egyptian Task-masters, to deny straw, and yet strictly to require the full rate of brick?

There take leave to meet with one objection ( 'tis indeed the only one to which most of the rest may be reduced ) the great stumbling block which keeps many from the Lords Table , who to the Sacrament it self professe themselves cordiall friends.

We confesse ( they say ) the Sacrament to be the Ordinance of Christ, and the celebration thereof our duty, and to the Lords Table would we come, if there we might meet with the faithfull only, but your Communion is mixt, unto them come scandalous persons, and with such we dare not (least we be defiled) communicate in the holy things of God.

*Ans.* 1. You confesse the Sacrament Christs Ordinance, the celebration thereof your duty, then I beseech you in the fear of God consider, whether such a scruple as you pretend be of authority and weight sufficient to give you a dispensation for the neglect of Christs Ordinance , and your duty.

2. Cannot you communicate with any other then the faithfull? dare you not with a mixed society joyn in the holy things of God, then must you never on earth communicate? for have you, shall you ever find a congregation of pure and only faithfull Christians in that Church which is not Triumphant?

3. In other parts of Gods worship, as hearing the word and prayer, you do and dare communicate with the wicked and ungodly, and are not these the holy things of God? why do you here swallow the same thing, at which you there strain?

4. If we come preparedly, and as we ought, we shall be welcome to Christs Supper, however others fare; why I beseech you shall anothers wickedness more deale me, than my holiness can suffice him?

5. There were among the Corinthians prophane and highly scandalous persons, who came unworthily to the Lords Table; the Apostle saith not, ( and here if ever he had cause so to say ) O ye Saints and B. lievers, why have you come to the Table of Christ with such unworthy ones? why eat ye and drink ye in such a mixed manner? ye have done ill, ye are infected, it must no more so be: no, he reproves those who had offended, and charges all and each to examine themselves, and so come.

But ( which is the main ground and pillar of this objection ) the Apostle teacheth us, that if any who is called a brother be a Fornicator, a drunkard &c. or any way scandalous, with such a one we must not be much as eat: and if it be a sin to eat with prophane persons at a common table, much more at the Lords Table.

*Ans.* It follows not; For,

1. To eat with prophane persons at a common table is forbidden; but no where are we forbidden to eat at the Lords Table for the presence still of prophane persons.

2. Eating at a common table is a matter of choice, and in our power, eating

eating at the Lords table is a matter of duty which we cannot dispense with, and therefore must not refuse for such a scruple: For,

3. In our private congregations and meetings we have liberty to admit or refuse such or such company as we see cause, not so in publick church-meetings, that power belongs to the lawfull Governors of the church; it is in our own power to keep off such as are offensive from our own suppers, but it belongs not to us to debar or shut out whom we please from the Lords Supper.

4. Eating and drinking at a common table is an act of familiarity and sociall intimacy, 'tis so betwixt the faithfull at the Lords Table, but betwixt the faithfull and the wicked not so, there is an externall communion indeed, and their bodies are near; but their hearts are as far distant as heaven and earth; the faithfull here meet the wicked unwillingly, they had rather have their room then their company, and meet them here they would not, but that they dare not neglect their duty, nor excommunicate themselves from a participation in so much good to their souls, for the accidentall presence of an offensive evill, which is not in their power to remove. The Communion (saith one very well) of the faithfull with the wicked in this Sacrament, is not voluntary, but necessary, not sought, but suffered, not invited, but constrained.

5. An argument drawn from the lesse to the greater, (of which sort this is) holds good only in things of the same nature and kind, admitting of degrees, or in things subordinate one to another. As for example, a man may not hurt his brother, therefore much lesse kill him, but it holds not in things diverse, disparate, and of a quite different nature, and are no way included one within another, and such are eating at a common Table, and eating at the Lords Table, they are quite different things, and of a diverse nature, one is an act of civility and common necessity for the good of the body, the other an act of Religion and piety for the benefit of the soul, the one eating is common to men with beasts, the other proper to Christian men, and therefore it follows not, I may not eat with a wicked man, therefore not go to the Sacrament; I may not keep company with him at his house, therefore not at the church; I may not dine with him, therefore not pray with him; I may not invite him to my house, therefore not serve God if he be present; but I must depart out of the church, or from the Sacrament if I see him there; who sees not the in-consequence of this argument? but what speak I of consequence? 'tis so far from proving, that it begs the question, and takes for granted the very thing to be proved, for put it into form, and it runs thus:

If we may not do the lesser evill, much more may we not do the greater, but we may do the lesser evill, viz. eat with prophane persons at our common table; ergo, we may not do the greater evill, viz. eat with prophane persons at the Lords Table. Here 'tis taken for granted, that to eat at the Lords Table with prophane persons is an evill, and no proof for it

alleged, whereas the positive should first have been proved, viz. that it is a sin and evil, and so the comparative might have had some prop to have rested on, which now hath none, and so falls to the ground.

I close all, and humbly submit all that I have spoken to the judgement of the pious, impartial, and judicious, taking leave by way of corollary to shew the judgement of two eminent lights in our church concerning this matter.

*B. Hall Apol.  
against Brown-  
nists. Sect. 46.*

If any unbidden guest come with a ragged garment, and unwashed hands, shall I forbear Gods heavenly dainties? the Master of the feast can say, friend how camest thou in hither? not friends why came you hither with such a guest? God bids me come, he hath imposed this necessity, never allowed this excuse, my teeth shall not be set on edge with the sower grapes of others; if the church cast not out the known unworthy, the sin is hers, if a man will come unworthy the sin is his, but if I come not because he comes, the sin is mine, I shall not answer for that others sin, I shall answer for mine own neglect, another mans fault cannot dispense with my duty.

*D. Slater in  
2 Thes. 3. 6.*

Society in evil thou mayest not hold (no not with best of men) to teacheth the Apostle, *Eph. 5. 7. 11.* rather reprove them.

Civill commerce thou mayest have with them without, as *Abraham* with the children of *Heb.* See *1 Cor. 5. 10.*

Necessary offices of humanity withhold not from a brother or stranger, feed their hunger, cloath their nakednesse, they cease not to be men nor neighbours by being evil men.

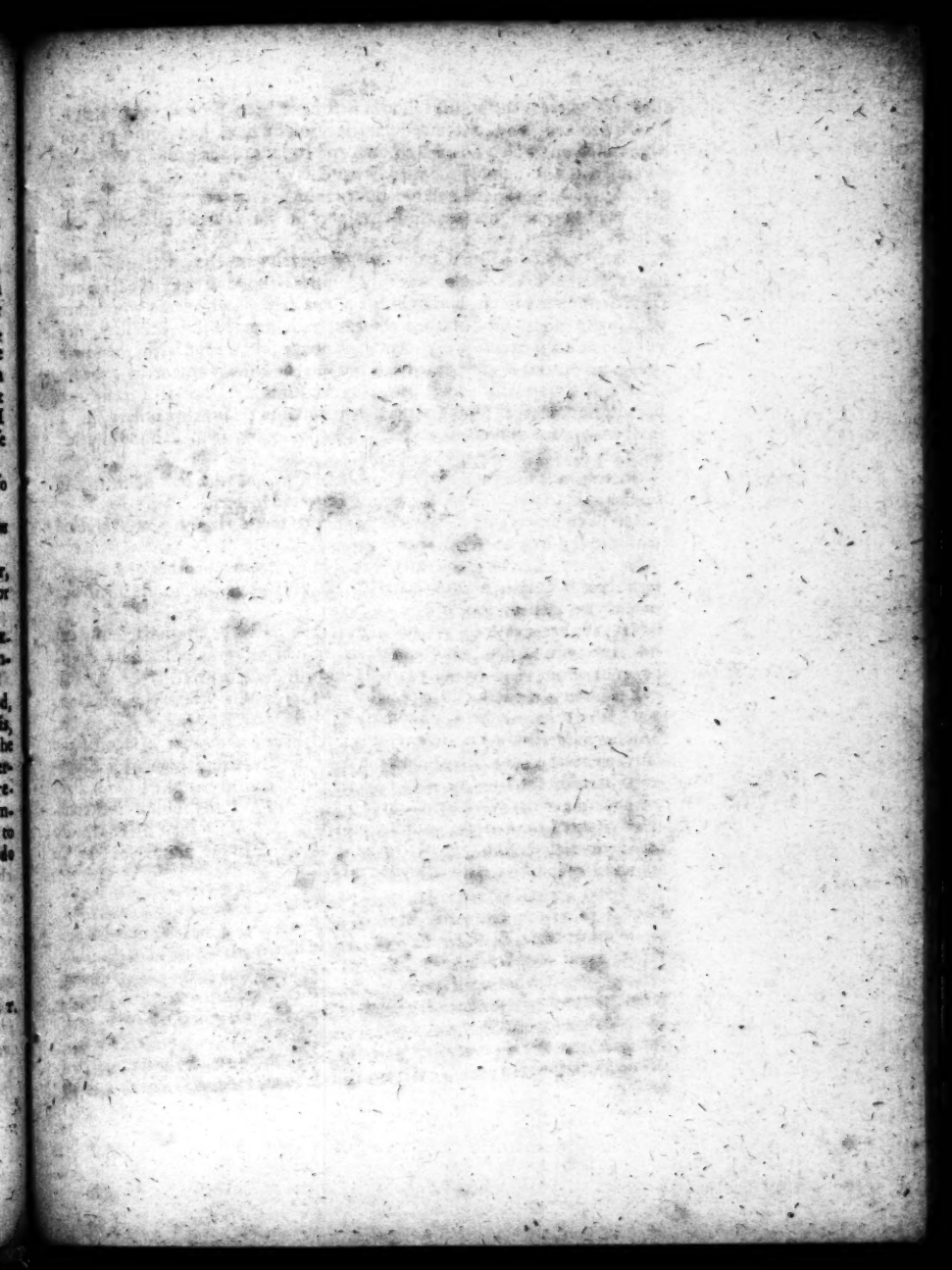
*1 Cor. 5. 11.*

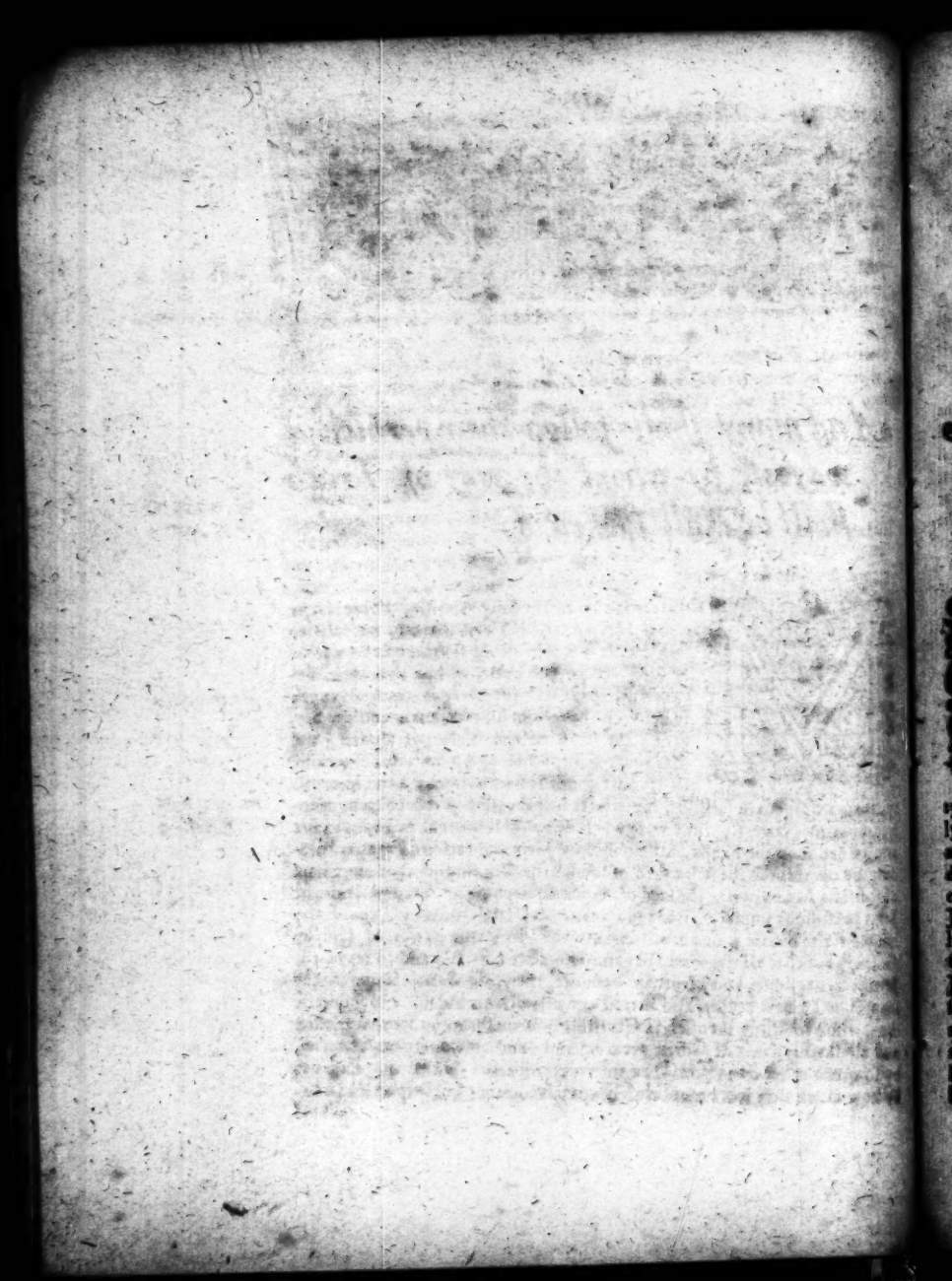
If any that is called a brother, be scandalously or contumaciously ex-  
orbitant, with such hold no familiarity, to such shew not a friendly coun-  
tenance, from their friendly familiarity withdraw thy self.

*Heb. 10. 25.*

*1 Thes. 5. 20.*

But society in goodnesse, especially in *Sacris*, in the service of God, hold with the worst men, thou hast Christs warrant, *Mat. 23. 1. 2.* his and his Saints example, frequenting Sacrifices, and other services of the Temple, when Teachers and people were mostly overgrown with Liber-  
tinisme and superstition. For 1. With what comfort slight I Gods Pre-  
cept for the presence of the wicked? 2. Why rob I my soul of the com-  
fort of his Ordinances, for that prophane men usurp their use? is this to  
defile my selfe? to be partner with the adulterer in his adulteries, to do  
the duty which God hath enjoined me?







## 2 P E T. 2. 2.

*And many shall follow their pernicious  
wayes, by whom the way of Truth  
shall be evill spoken of.*



Most true is that of the holy Apostle, *There is no concord between Christ and Belial, no fellowship 'twixt him who is the truth, and the father of lies*; these hath been, will be ever war between Michael and the Dragon, mortall enmity between the seed of the Woman and the Serpent; the Lion of the Tribe of Judah, and that roaring Lion that goeth daily about seeking to devour; nor is Satan more a Lion in cruelty, than a Serpent in subtilty, sometimes he preyes upon the church openly, sometimes covertly, thus was, when he put gall into the heart, and fire and sword into the hands of the obstinate Jews and furious Pagans, invading by open force the Vineyard of the Lord. But finding that the blood of Christs Martyrs was the seed of Gods Church, and that neither the Jews perfidious inspiery, nor the Pagans abhorred Idolatry, could any longer stand before, or prevail against the glory and power of Christs Gospel, but that all the world began to go after Christ, and to leave the Jewish Synagogues and Heathen Temples, then did Satan forge in the shop of hell a new policy, and stirred up certain turbulent and godlesse men, who professing themselves Christians, brought in under that blessed and all-living name of Christ, accursed and damnable doctrines of error, by so much more dangerous then the very errors of Jews and Pagans, by how much they were more closely contrived, more finely spun and vented.

lured by those who had the name and externall profession of Christianity. By these began the faith to be subverted, the truth corrupted, the light eclipsed, the unity of the Church shattered, and exceeding many poor souls led captive in blindness to the pit of darkness: so that now to our sorrow we see the church of God in the midst of the church opposed, by those who pretend to be of the church, nay so of the church, as that no other but themselves would be esteemed as members of Christs mysticall body; as there are Shepherds who feed, so there are (who yet will be Shepherds too) who devour the flock of God: as some who rightly divide the word of truth; so others who concerning the truth do erre, and none do erre so grossly, but they have Disciples, abettors, followers, nay numerous followers, multitudes of Disciples, so that however truth may go alone, hereticke and falshood seldome march without their train. For many follow their pernicious wayes.

The coherence of the words is briefly this: S. Peter had shewn, yea the first, that there have been formerly, are presently, and shall be cothe end of the world, false Teachers in the church of God, wicked husbandmen in the Lords field: He had shewn what seed they sow, (Heresies) what hour these evil men sow their tares, while men sleep, (privily); how far they spread, to what height they grow, (all weeds will grow apace) to the deniall of him who is the Lord of the harvest, (denying the Lord that bought them:) And he now shews us what fruits are hence reaped; and certainly we cannot expect good, unless we look for Figs of Thistles, or Grapes of Thornes.

A fourfold consequent attends those Teachers, we are taught by the Apostle,

1. How themselves fare, they bring upon themselves swift destruction.

2. How their doctrines fare, they are followed, cry'd up, and many shall follow.

3. How their followers fare, they follow their leaders to their destruction, pernicious wayes.

4. How the Truth fares, when Error is cryed up, Truth cannot but be cryed down: By whom the way of Truth shall be evil spoken of.

The first of these is without the compasse of my text; but I shall have occasion to touch upon it anon, the three latter shall divide my Text, and my discourse.

The words are plain and obvious, only whereas we read it in this translation, *Many shall follow their pernicious wayes*, I find it in another, *Many shall follow their lascivious wayes*. Those who read it *lascivious wayes*, may suppose the Apostle to aim principally at the *Nicholaists*, of which we read *Revel. 2. 15.* whose both doctrine and practise were most loose and lascivious; and 'tis not improbable, that the Apostle endeavour'd to rime from the top to the bottom that very Sect, by those practices, which seem in the following words of this chapter to point thereunto.

for in verse fifth and sixth he threatens those false Teachers, by the examples of Gods just and most exemplary vengeance upon the old world: *Sodom* and *Gomorrah*, whose crying sins were lust and wantonnesse, and proceeding further to decipher them, gives them frequently these titles, that they were walkers after the flesh in the lust of \* uncleannesse, that for sensually they were as naturall brut beasts, † that they counted it pleasure to \* riot and live deliciously, that their † eyes were full of adul-

\* Ver. 10.

† Ver. 11.

\* Ver. 13.

† Ver. 14.

I do not reject this reading, being no way repugnant to the scope of our Apostle, nay as you see, being very concordant with it. ( 'Tis a good saying of a learned Divine, that it is a good spirituall thirst, when severall interpretations may be given of the same place, neither of them being against the scope of the place, nor contraries to the Rule of Faith; to receive all, not to reject any.) But I choose rather to read it, (*pernicious wayes*, or *destructions*) as for other reasons I name not, so for this chiefly, because I find the word to have plain reference to those in the former verse (*Hereticks of destruction*) so it runs word for word; saith Peter, there they shall bring in damnable heresies, and here many shall follow their *pernicious*, their *destructions*, viz. their heresies of destruction, or their damnable heresies, or which is all one, and as it hath been read unto you, *their pernicious wayes*.

D. Saunderson.

αἰρεσις  
ἀπωλείας.

But to come to the subject matter. This Text, as I have said, shews a threefold consequent of these false Teachers.

The 1. How their doctrines fare (they are followed) accompanied out and out to the end, *Vsq̃ue sequentur, admirabuntur, approbabit & sc̃stibuntur*, here's the eagernes, and then the numerousnesse, *Many shall follow*.

ἰζακοῦ βήσαν  
σι.

From the first the eagernes, We may observe, that erroneous minds are exceeding fierce, forward, and violent in pursuance of their errors; I wish that our zeal for truth were not outvied by theirs for falsehood.

From the second, their numerousnesse, we may note, That the Doctrines of false Teachers have numerous Disciples, many followers.

This from the first consequent, how the doctrines of false Teachers fare.

From the second consequent, how their followers fare. The note is, Those that follow false Teachers, follow them to their own destruction. Their wayes are pernicious.

From the third consequent, how the truth fares; three things are observable.

1. That false Teachers have foul tongues, *evill spoken*.

2. That they shoot their poysonous arrows, their bitter words against the truth, *the way of truth shall be evill spoken of*.

3. That to speak evill of the truth is a sin no lesse then blasphemy, so is the word *βλασφημία* shall be blasphemed.

I but name the first observation, and upon the second, being the most natural

naturall unto, and most materiall in my Text, I shall bestow a *Benjamin* portion. 'Tis this:

### Explication.

The Doctrines of false Teachers have many followers. By false teachers we are here to understand (as is evident from the former verse) hereticall teachers, that hold, maintain, and teach such errors, as do directly, or by consequence overturn the truth, the Faith, the Christian Religion in its fundamentalls, for every error makes not a false teacher, but only such as strike at the root. Three things there are that denominate an hereticall teacher.

1. He divides from the church.

2. Holds contrary to doctrine.

3. Labours to make a faction, to seduce and draw others to his errors; each and all of these see *Rom. 16. 17. 18.* To these add a fourth, pertinacity or stubbornesse in adhering to unfound doctrine, we have a complete false Prophet or hereticall Teacher. I say hereticall, not Schismaticall teachers are here meant, such false Prophets who bring in damnable heresies, denying the Lord that bought them, ver. 1. yet of Schismaticques also beware; for though Schismaticall teachers (as such) do retain the entire profession of truth, and withdraw from the unity of the church in matters only circumstantiall and ceremoniall; yet for the most part to countenance their departure from the church, Schismaticques fall into some error in matters of Faith. Schism is ordinarily the first step to heresie, men do not usually plunge at first into the bottom of sin or error.

### Confirmation.

1. From testimonies.

Our Saviour *Mat. 16. 6.* warning his Disciples of the doctrines of the Pharisees and Sadducees, calls them by the name of leaven; why? the Apostle is our Commentator, *Gal. 5. 9. A little leaven leaveneth the whole lump,* one false teacher is enough to infect a whole church. So *1 Tim. 2. 11.* they subvert whole houses, what havock? what spoil? happy are we if we gain a soul in many families, they ruine whole houses. So in *2 Tim. 2. 17.* Their word doth eat, as doth a Canker or Gangrene, as a Canker, though it possesse at first but a small part, yet anon it creeps, spreads, runs over the whole body, so Heresie will speedily and insensibly spread over the whole body of the church, 'tis like a poyson, which received but into one part, suddenly diffuseth it self over all the members, like the Cloud of *Elijah*, first small, like a mans hand, but by and by darkened the whole face of heaven. Our Saviour foretells, that so prevalent should the doctrine, signs, and lying wonders of false Christs and false Prophets be, and so generally should they take, that the very Elect should only and hardly escape them, (if possible) not that 'tis possible; but to shew how persuasive, winning, and attractive false doctrines are, how many poor souls deluded by them, and how difficultly even the Elect avoid these filthy snare. *1 Joh. 4. 5. Many false Prophets are gone out into the world,* and then he gives a character of their condition, (they are of the world,) of their Doctrines, (they speak of the world,) of the success of their Doctrines, (the world beareth them) the world, viz. the generality of men, the

*Mat. 24. 24.*

*Exaggeratori-  
us Sermo est.*

the greater sort heareth, viz. approveth, embraceth, followeth them. In *Heb. 12. 15.* we have a serious warning to take heed of such, upon this very reason, that they will danger to infect many poor souls, looking diligently, least any man fail of the grace of God, least any root of bitterness springing up trouble you, and thereby many be defiled.

We read in *Exod. 32.* how that in the absence of *Moses* the whole people of Israel were seduced from Gods worship to gross Idolatry, turning the glory of God into the similitude of a Calf that eateth hay, and so epidemically was this Apostasy, that *Aaron* himself is therein involved: had ever people such miraculously experimentall evidences of the omnipotence, mercy, justice, truth, providence of the true God; had not God (not above a moneth before) from Mount *Sinai*, in Thunder, Lightning, a thick Cloud, and with so shrill a Trumpet, that made their hearts to tremble, given them his Law? and was not the first letter of his Law this, *Thou shalt have no other Gods before me?* and yet make us Gods. O the Rapidity of Idolatry! make us Gods: can they be made that are Gods? can they be Gods that are made? O *Israel*, more dull then your very *Or*, he knows his Master, but you are ignorant of your Master and Maker! Go but a little further with *Israel* in their journey, and you shall find *Korah* envying to *Aaron* the High-priesthood, swelling with ambition, raising a seditious mutiny against *Moses*, telling the Priests they take too much upon them, informing the people they are all holy, not needing Priests nor Ministers. Behold what a party they presently make! two hundred fifty Princes of the Assembly, famous in the Congregation, men of renown side with them in their hereticall rebellion; and when the Lord undertook to decide who were the true Priests, who intruders, 'tis said that *Korah* gathered all the Congregation against *Moses*. See what an influence error hath upon the hearts of men, how taking plausible falsehoods are! how wax-like our spirits fit to receive any (ill) impression, one seal will make many stamps, one candle will light a thousand, one sheep being scabbed, will spoil a whole flock, one *Korah* will seduce a whole Congregation. The Calf-worship of *Jeroboam*, how it took with the people, how it became a snare, which few of them escaped, so that wheresoever *Jeroboam* is named in Scripture, he bears this for his Emperesse [*Thas made Israel to sin.*] In *Abahs* dayes we see *Baal* worshipped, God forsaken, *Baals* Priests maintained, Gods massacred, *Baal* ha's 400. Prophets, God but one, and we may easily guess at the number of the people that followed *Baal*, by the number of his Priests, it being more true in a bad then a good sense, like Priest, like people. But why should I be particular any longer! all Gods Prophets in their severall generations with one mouth complain, that all *Israel* swarmed with false Prophets, who prophesied falsely, and the people loved to have it so. To passe from *Sinai* to *Sion*, and come to the Gospell, there shall we find Scribes, Pharisees, Sadducees, High-Priests, stirring up the whole Nation of the Jews against Christ, undervaluing the miracles, traducing the doctrine, belying the life, yea at

200x10  
disturb a  
multitude of  
you.

1. From exam-  
ples of Scri-  
pture.

*Exod. 32. 1.*

*Es. 1. 3.*

*Ver. 19.*

1 *Kings 12. 28.*

1 *Kings 18. 22.*

last shedding with wicked hands the precious blood of him who was the Lord of Glory. Soe the *Corinthians* infected with these Sect-masters, who stirred up quarrells, emulations, contentions, divisions, heresies amongst them, and thir to such an height, that the name and credit of the Apostle, whom they ought to have honored as a Father, was despitefully called in question, and the Resurrection (a doctrine of the highest and sweetest consequence in all Christianity) was with great scorn denied and impugned: The *Galatians* how doth the Apostle complain of, and admire at their revolt from the Gospell, their despising his person, denying his Apostolicall authority, their disbelieving that doctrine of his, they once with both the armes of their faith embraced, so that he professes he is afraid his labour is bestowed in vain upon them.

Gal. 4. 11.

To descend unto the histories of the church, Ecclesiasticall Writers do every where tell us, that followers, more then a good many, had the greatest, grossest Heretiques, *Manes, Eutyches, Donatus, Pelagius, Novatius, Arius* the most wretched, yet the most followed Heretique one of them in the world, of the spreading infection of whose damnable heresie that Father surely said enough, when he said, *Totus mundus est Arianus*. Nor did *Nestorius* come far behind. Hear *Socrates, Iuvenius & Sulpicius Doctrina*, *non parum universum terrarum orbem conturbavit*; his Doctrine was foolish and vain, and yet with that folly and vanity the whole world was; and that not a little, disturbed. Oh how far will a spark burn, if it meet with combustible matter! Come we to the Church of Rome, is not that prophecy come to pass, that all Nations have been made drinke with the cup of the Whores fornication; and who is a stranger to the miseries of Germany? who knows not, and detests not the names and manners of those base Sectaries, who exterminated almost at once, both loyalty, piety, and unity out of that Church and Nation? and now I must come home, and confesse to our shame and sorrow, that we our selves in this Land are a cage as full of as unclean birds, as any spirituous *Sodom* whatsoever—*quis talia fando cernit a Eschymis*—Unto such in height and breadth is heresie grown and spread, that like that tree of *Nebuchadnezzar*, it reacheth over the whole Land, and all the beasts of the field shrowd themselves under it: So that now *querenda est ecclesia in ipsa ecclesia*: And we may too truly say of our Land, as the Prophet once of Israel, This is a Nation that obeyeth not the voice of the Lord their God, nor receiveth instruction, truth is perished, and is cut off from their mouth.

Jer. 7. 28.

3. From reasons.

Esey 6. 9, 10.

Psa. 81. 11.

Rom. 1. 24, 26.

38.

And now if we ask how it comes to passe, that those Teachers, and their Doctrines which are hereticall, erroneous, false and pernicious, should be so much, and by so many cryed up and followed.

Ans. 1. God in his righteous and just judgement, doth give up those to follow lyes and vanities, who reject the love of his truth. Frequently do we read in the holy Scripture of Gods giving up wicked men to blindness, to hardnesse of heart, to their own lusts and vile affections, and to a Re-

probate

probate mind. Most remarkable is that in 2 *Thes.* 2. 10, 11: Because they received not the love of the truth; that they might be saved; for this cause God shall send them strong delusion; that they should believe a lye; the words signifie the energy of error; strong impressions of falshood, so that errors that may be felt grosse and palpable should be entertained for truths. Thus does God punish sin by retaliation, and makes one sin penal unto another.

I will be no impertinent digression, but an humble and needfull Vindication of Gods justice, to shew how he hardens, blinds, gives up, sends strong delusions. Know we therefore, that God doth not infuse delusions, lead into error, incline the mind to assent unto, or draw the will to follow after sin or falshood; no; but he is said to harden, blind, give up, &c.

1. By desertion; by denying, withholding or withdrawing his grace, which is the souls only pull-back, the bit and bridle to curb our headstrong nature from rushing into sin and error, as the horse to the battell. Thus it was with *Saul*, the Spirit of the Lord departed from him, and then the evil Spirit (by Gods just permission) troubled him: *Deus non indurat impetritudo malitiam; sed non impetritudo gratiam.*

2. By permission; not hindering the errors or sins, which our nature, not withholden, is apt to plunge into. When we are left to the counsell of our own will, the blind leads the blind, and then no wonder if we stumble and fall; therefore as *David* hath taught us to pray, Lord keep thy servant from presumptuous sins; Unlesse the Lord keep us we shall run and in up to the ears into presumptuous sins.

3. By giving them means of restraint, which falling upon a heart thus forsaken of God, become unto them occasions of greater eagerneesse interest and wickednesse. For as true, both in nature, full nature, and grace also; that strong motions by opposition are not suppressed, but increased: Lillie is tamed by water, a stream more violent by obstacles set against it; fire most violently hot in coldest frost, thus in nature, and in grace too; gracious affections the more opposed, the more fervent. The word was as fire in *Jeremies* bones; when he would have suppressed it; and the Spirit restrained in *Elisa*, as wine in bottles which have no vent, was ready to burst; so in full nature, corruption becomes more corrupt, and sin more exceeding full by the restraint of the Commandment.

4. By non correction, when God sees that means do no good, but rather hurt, he gives them over; wherefore should ye be stricken any more; ye will revolt more and more? Thus a Physician, when he sees a disease desperate, that no cordiall or corrosive will work, he gives the Patient over, he prescribes him now no more diet, let him eat, or drink, or do what he will. Thus did God with those obstinate wretches in Israel, I will not punish your daughters when they commit whoredoms, nor your Spouses when they commit adultery. Thus God gives men up, when he gives them over, letting them go on without check or snub, and resolving to give

*every man  
his way.*

God is not  
Author of  
that of  
which he is  
Ultror.

1 *Sam.* 16. 14.

*Psa.* 19. 13.

*Jer.* 20. 9.  
*Job* 32. 18, 19.  
*Rom.* 7. from  
8. to the 14.

*Hos.* 4. 14.

i Kings 22, 23

give them their payment in the lump hereafter.

Lastly by Tradition to Satan; thus dealt he with *Ababs* false Prophets, they delighted in lies; he gave them up to be infatuated by the father of lies; nor in this is God more to blame, then the Judge is guilty of the Malefactors offence, when he delivers him up to the Jailor or Executioner.

To sum up all in two words, God gives up unto, and hardens in sin, not as it is sin, but as it is a punishment of former sin; and he gives up, and hardens only those, who before had given up, and hardened themselves. And lastly, he gives up, and hardens, not by any positive efficiency, not working, nor infusing, nor operating, nor compelling, or inclining to sin or error, but by denying, (what in justice he may refuse to give) or by withdrawing (what he may without injustice refuse to continue) the blessed influence of his grace, without the which his grace we have no ability unto good, nor power against evil. *Non est molitur duras, sed ex induratis induriores facit. Quid est indurare? nolle emollescere quid est emollescere? nolle illuminare; Obdurat & excruciat Deus deferendo, & non adjuvando. Sic sol facit noctem occidere; non quid in aerem aliquem producat qualiterum; sed quid radiis terræ suas non impositis.*

And now to return whence I have digressed, this is one cause why the doctrines of false teachers have many followers, because having rejected the love of the truth, God in his justice gives them up unto blindness of mind, and hardness of heart, to believe lies.

Therefore have the doctrines of false teachers many followers, because they are contrarious to the doctrine established, received and professed in the Church; now many will follow such, for no other reason, but out of ambition to be accounted Zealots, to have a name of singularity, to be thought some body, and this takes many others, that since these impostors do so openly reprove and declare against doctrines generally taught, that they are men of free Spirits, that they carry a singular freedom of mind, that they are very zealous for the truth of God, under this fair and plausible colour, whatsoever they deliver passeth for current, and what it wants in weight, is supplied in the assent of many minds to believe and embrace it. Contrariwise, those that set themselves to maintain and vindicate established doctrine, (be it never so true) are called Time-servers, and are said to speak out of favour and flattery to a Government, either because they hold, or hope thence some preferment; and *Demetrius*-like, take up the cause, not for the truth, but their own advantage; so that men thus prepossessed, prejudiced, and averted before hand, no marvell if they be easily allured and carry'd away.

Their doctrines are pleasing, they speak enticing words, they have only tongues, first gaining the affection, so corrupting the judgement, they heal the hurt of my people with sweet words, saying, peace, peace.

*Causa reme-  
dum prohi-  
bens.*

2. Reas. from the quality of their doctrines which are,

1. Contrary to doctrine received and professed.

2. Pleasing and plausible.  
*Jerem. 6, 14.*

They are pillow sowers, preachers of smooth things, by good words and fair speeches they deceive the hearts of the simple, *Rom. 16. 18.* No wonder then if they be flocked unto, since they love not more to flatter, then we to be flattered, and in spirituall things especially. Here we had rather have *dulce*, though *pernicijsam*, then *amarum*, though it be *savum*. O those that tell us our case is good, those shall be our Chaplains, but those downright *Micahs* that haake us not, those we have, 'tis the language of too many of us, speak unto us smooth things, we know who it is that tells us that men will heape up teachers after their own lusts; whereas they that set themselves sincerely to serve God in their Ministry, do mostly use that method which God and his Prophets, Christ and his Apostles have almost ever used, viz. first to wound, then to heal, first to apply corrosives, then cordials, first to discover to the soul its misery, then the Lords mercy, first to bruise by the Law, then to bind up by the Gospell, first to convince of the want of a Saviour, then to offer Christ to be our salvation, and even to lead us to heaven by the gates of hell. Ministers are called Gods sowers, and the word is an immortall seed, as then the ground must be torn with the plough before the seed be sown, so must the fallow ground of our hearts be broken up by the Law, before the seed of the Gospell can enter or take any kindly rooting. Indeed who will seek for a Physician before he feel himself sick? who but a captive will sue for liberty? who will implead the Lords mercy, till convinced of his own misery? I would have (saith one) a preacher to preach mercy, pardon, grace, peace, to aim at the comfort of poor souls, to advance Christ, and see farre to his utmost the riches of his love, yet I would have him frame his discourse like unto Gods passage with and by *Elijah*, the wind, the earthquake, the fire to go before, and then the still wind to follow. I dare not prescribe to the Almighty, I confesse he can draw us, as well as drive us, he can make the sweetness of his mercy as powerfull to our conversion as the sharpnesse of his justice; but who knows not, that knows the Scripture, that 'tis most usuall with God to bring us by despair to faith and hope, and to cast us down, before he raise us up? willing in our salvation to shew his power and wisdom, as well as his mercy, and to make us prize that mercy too (by its sensible want) before we enjoy it, and since this is Gods method, it must be ours, who should rather consult to profit, then please our patients. But this is (as I have said) another reason why false teachers have numerous Disciples, because men cannot endure to have their wounds tened, their ulcers searched, their hearts pricked, their wickednesse opened, their hypocrisie unmasked, seiled they are on their lees, and would not be disturbed, and here these *Zedchiabs* fit their palate, their doctrines are toothsome, and thence concluded wholesome, therefore greedily and generally swallowed.

A third cause of mens generall following of false teachers, may be deduced from some qualities of those followers themselves. And,

1. They have itching ears, as the Apostle sayes, *2 Tim. 4. 3.* new things please,

See *Ezek. 13.*  
from 10. to 23

*Ezay 30. 10.*  
*2 Tim. 4. 3.*

*Boutson* calls this the only right everlasting method of curing souls.

*1 Kings. 19. 11.*

*3. Reas. from*  
Hearers and  
followers  
themselves.

please, so few right teachers are there of the spirituall wine, who say the old is better: what news is the quere in church, as well as state affairs; we are Athenians right, admire novelties, (nay more, novices) and ordinarily the doctrines of false teachers are new or old heresies unearth'd, and painted over like the pharisees whited tombs, new dresses put on, and are new to the most of men; this is no small reason why they are cried up, because we are by nature full of vanity, empty of piety, curious, not religious, more taken with that which is new and strange, then that which is true and sound, for our souls, no lesse then our bodies, will after new fashions.

1. But why should I particularize? what name I a part, when the whole is out of square? we have naturally, not only itching ears, but blind, besotted judgements, crooked wills, corrupt minds, disordered affections, scared consciences, the whole man is out of frame, the whole head is sick, the whole heart is faint, and as sick bodies, so disordered souls long more for that which is most hurtfull, ever since the father of lies deluded our first parents, we naturally follow lies, and can neither see nor love the truth, so long as the *virg. paternum*, that old leaven remains unpurged out, the naturall man receives not the things of the Spirit of God, he they are foolishnesse unto him, neither can he know them, because they are spiritually discerned, how easily are they misled, who know not this way? and carried like that blinded Army of the King of Syria, from *Dothan* to *Samarja*, till our understandings be enlightened, our wills rectified, our affections renewed, our consciences purged from dead works, we can neither receive, no nor perceive the truth, no wonder then if falsehood have many followers, since we all naturally incline to error, and are propend to falshood, as that truth by sinfull nature cannot be discerned, much lesse embraced.

3. How many of our hearers are kin to those Hebrews, who though for the time might be teachers, yet for the knowledge they have attained, they had need to be taught again the first principles of the Oracles of God? If our multitudes should be sanctified, posed, founded, how shallow would they be found? how very few are there among those very many that would be thought to be somewhat, who are rightly principled, in whose hearts the form of sound words is rightly instamped? who are acquainted with the rule of Faith, and know how to bring to the Standard those doctrines they hear? no marvell then that such are soon removed, when they were never truly fixed. In an empty Tablebook you may write what you please, an house built upon the sand soon shakes and falls, and as a Ship without an anchor is tossed by every push of wind, so those unstable souls are carried about with every wind of vain doctrine.

The fourth reason why false Teachers have so many Professors, may be deduced from some taking qualities in these teachers themselves. And,

1. For that they are usually stubborn and pertinacious in adhering to

Esay 1. 5.

1 Cor. 3. 14.

2 Kings 6. 20.

Heb. 5. 11.

4. Reas. from  
false Teachers  
themselves.

their new-found tenets. O, will men say, these are constant to their principles, they cannot be drawn off: behold them persecuted, reproached, imprisoned, and yet the same men still: Thus some out of pity, others out of ignorance cry them up, and flock after them, not remembering that non *crucians sed causa Martyrem facit*, not the cross, but the cause makes a Martyr, otherwise malefactors would be Martyrs, all stiffnecked is not constancy, there is obstinacy in error, as well as perseverance in the truth, witness the stiff-necked Pharisees, and stony-hearted Jews, upon whose obstinate spirits, neither the fulfilling of all the prophecies in Christ, nor the awful authority of those doctrines delivered from the mouth of Christ; no, nor yet those divine miracles wrought by the omnipotent hand of Christ could make any impression, witness those *Priscillianists* and *Donatists* in the dayes of *Augustine*, who resolved rather to lay down their lives, then their to be abhorred heretics: witness lastly those of whose obstinacy we are eye-witnesses, the Jesuits and Papists, who glory in their *stiffnecked*, and are ambitious of Martyrdom for heretic and superstition, indeed such is the pride and inflexible obstinacy of mens spirits, that if they once take up an error, they will never lay it downe, they will persist in their error, rather then let their error perish, so powerfully does the shame of being unconstant to principles prevail with many, as if it were not the greatest victory and glory to be truths captive. This was the case of *Nestorius*, he did not in the beginning erre, touching the Unity of Christs person in the diversity of the natures of God and man, but only it displeased him (and that too, because it displeased one *Arianus*, whom he much admired, for himself was but meanly learned) that *Mary* should be called the Mother of God; which manner of speaking, when it was demonstrated, not unbefitting, but unavoidable, if Christ were God and man in the unity of the same person, he chose rather to deny the unity of Christs person, then to confesse his silliness, and acknowledge his error. Thus many are so hard to be divorced, though but from a misconception which they have once wedded, that rather then they will disclaim a small error, they will run into a foul and fearfull heretic, and rather choose to rob God of his glory, to destroy the churches peace, and to ruins their own immortall souls, yea and to headlong thousands of poor Christians into perdition with them, then to lay down an error once taken up. Like some cunning Lawyers, who will forfeit the losse of their honesty and conscience to shew their wit and subtlety in the stiff defence of a desperate cause, few men do we find of *Arians* ingenuous spirit, to own *Revolutions*. But to resume this, is one, and no small cause that false teachers are frequently followed, because of their stubbornesse in sticking to their doctrines, which multitudes of people (not being able to weigh the truth or falshood of their positions in the balance of the Sanctuary) do ignorantly, more then charitably, interpret an holy and truly Christian perseverance.

Cyprian.

2 Pet. 2. 1.

2. These Impostors carry with them *Exegedum lectionum* they have learnt from their old Serpents flight of winding and insinuating themselves into mens hearts and affections, their errors are cunningly devised, finely spun, neatly contrived; they bring in their heresies privily, privily in respect of the place, they creep into houses, 2 Tim. 3. 6. privily, in respect of the manner, means, and degrees they use and work by, they will not power in their poison all at once; but by little and little they insensibly fascinate and bewitch mens credulous minds; and because they well know the female sex to be weakest in judgement, strongest in affection, spelt to be surprized themselves, aptest to surprize their husbands, friends, and allies: they first commend the apple to them, they are eminently industrious to make them their Proselytes; they are such valiant men as those Amalekites, who (in the absence of the men) very boldly smote Ziklag, and took captives the women: *Egregium vere laudem, spolia ample.*— Let none say I falsly father this valour on them, the Apostle is my witness that I wrong them not, who tells us, 'tis one great part of their victory to lead captive silly women. To follow them no further into their labyrinth of deceit, lest we lose our selves to find them, surely they are wiser in their generations then the children of light, and as those Pharisees, they compass Sea and Land to gain Proselytes.

Gen. 3.

2 Tim. 3. 6.

3. They have a fair outside, they appear to men (whatsoever they are to God) refined, spirituall, divorced from the flesh, wholly mortified, now externall sanctity is of an attractive nature, and wins Disciples: therefore they will have a form of godliness, though they deny the power thereof, however there be rottenness within, they will be painted without: So the Pharisees (as their name imports in both the learned languages) did divide and separate themselves from all others, arrogating to themselves extraordinary holiness and purity, washing clean the outside of the cup, and then the inside was not inspected, they fasted, pray'd, gave almes, enlarged their Phylacteries, so that for an outside carriage, who could spy black was their eye. So the Romish Pharisees separate from all others, encloyster themselves in Monasteries, pretending and professing, as if piety and chastity should live and die with them: Thus these, *Non caste, tamen caste*; and indeed he is a poor seducer, who cannot disguise himself so as outwardly to appear holy: and thus it is, most men are led by the senses, and therefore outward austerity, and refinedness so takes, that it causes men first to have persons in admiration, and then doctrines in approbation.

5. From the scandal given by Orthodox Teachers.

*Ecce quales sunt qui Christum docent, & bona docuissent, boni essent. &c.*  
Salvian.

I place it last; that it may stick close to those whom it concerns.

The loose behaviour of those, whose doctrines are sound and Orthodox, is a rock of offence unto many; here they take scandal, stumble, and fall: Behold, say they, those men who pretend to be Ministers of Christ, Embassadors of the Truth, are notwithstanding prophane, insolent

folate, sons of *Elia*; certainly had they not a bad Master, they would not prove so bad servants; had they learnt what they teach from Christ, their practice would not thus confute their doctrine? why do they impose upon us to follow what they teach, and themselves do quite contrary? such a prejudice possides the hearts of most men, that if the person be unanointed, his doctrine must nee be untrue or ineffectual; Christ hath taught us another lesson; the Scribes and Pharisees must be heard if they sit in *Moses* Chair, and though their works must not be our example, yet their words must be our command, *Mat. 23. 2. 3.*

We ought to learn, that if there be not fidelity in the hearer, no simplicity in the speaker can hinder the operation of the Gospel; 'twill be Gods power to salvation to every one that believeth; we should not refuse a message from heaven, though the messenger be earthly, no more then we would a kind token from a worthy friend, though the carrier an idle fellow: it came from Rome, and thither let it return; that the imposition of the Minister may make or mar Gods Ordinance, as if the Apostle mistook when he said, That our false hands not in the wisdom of men, but in the power of God. Be the Preacher on the one side never so holy, be his tongue touch'd with a coal from the Altar by the hand of a Person; yet if the Spirit of the Lord touch not the hearers heart also, he may say as that Prophet when he hath done his best, Who Lord hath delivered our report? Be he on the other side never so impious or ungodly, if the Lord by the power of his Spirit joyntwo in one, his word and the hearers heart, (which who dares say is impossible) who dares think it cannot be effectually.

But for all that we do or can say in this matter, most men where they dislike the person, do reject the doctrine; those therefore whose outward conversation seems a Gospel-becoming conversation, be his inside what it will, be his doctrine what it will, tis by the most embraced; contrariwise, whosoever the doctrine, how sound soever, is rejected, at least suspected, if the life of him that teacheth it be justly reproveable: *1. altemus i. the evil of woe*, let our conversation be such, as that it may challenge admiration. For we see, besides the dishonor to God, the reproach to Christ, the danger to our own souls, by walking inordinately we prejudice the truth, advantage error, and lay stumbling blocks before the people, giving them a sad and great occasion to forsake our Assemblies, and to follow the pernicious wayes of Areticall Impostors. And these are a few of those too many reasons, which do more then make good this sad, barous conclusion; That the doctrine of false Teachers have many followers, I could add their pretended revelations, their catholitical inspirations, their entailing the Spirit of Truth to their brain-sick fancies, with others many their cunning engines and subtil stratagems, wherewith they beguile the hearts of simple and sinfull men, the corruption of whose nature needs (as I have said) but small inducement to sin and error. But having all this while but lighted a candle to shew you the

Rom. 16.

1 Cor. 2. 9.

1 Cor. 11. 17.

Sun. 1. I passe from the Confirmation to Application:

From this doctrine we are informed.

The Doctrine  
applied.

1. For instruction.

1. How fruitfull false doctrine is, 'tis a leaven that spreads, a cancer that fests, an ill weed that grows apace, a poyson, yea a pestilence, that infects far and near, since it hath so many followers, such numbers of adherents, such multitudes of abettors, since by it whole houses have been subverted, whole Kingdomes perverted, the whole world infected.

2. Learn we hence what an influence Ministers have over their people, that way *dux gregis* commonly goes, the sheep all follow: when Ministers advance the Standard, whether of truth or falsehood (but of falsehood especially) they have whole troops at their heels; and O how watchful should those watchmen be, who have hundred of souls besides their own to watch over.

3. Be we of the Ministry minded from this doctrine to be as watchfull, as carefull, as studious to find out the truth, as diligent to preach the truth, as painfull to presse the truth, as zealous to defend the truth, as these are to propagate their errors. Be it not said that the servants of Antichrist are more eager in their Masters businessse, then the servants of Christ in theirs; let not them be more painfull to gain soules to hell, than we to heaven, labour we to principle our people in the truth, to instruct their Judgements rightly in the wayes of God, to win over their affections to wholesome doctrine, and labour we to discover the perniciousness and obliquity, the danger and falsity of hereticall doctrines, to take away the vizard, painting, and dawning which is put upon them, to shew them in their own colours, we need but know falsehood to overcome it, if the head of those poysonous darts be made bare, they can hurt no more, *Hereticus ad irigrem revocasse confutasse est*, saith Seyerus. This very use from this very doctrine makes the Apostle to Timothy preach the word; be instant, &c. for the time will come when they will not endure sound doctrine, but after their own lusts heap to themselves Teachers, &c.

I know the task is hard, men's hearts are averse, our pains therefore must be the greater, our endeavour the more fervent, let us not to ease our bodies or brains, to spare our lungs, no not to spare our blood, endanger our souls, and cause the blood of our people to cry to heaven against us; cry you therefore aloud against their transgressions; for if it be true of a very private Christian in his place and calling, *scelus qui non prohibet cum peccet, suber*, 'tis surely most true of a Minister, whose sin or errors which he is bound to hinder, by not hindring become his.

4. Since the doctrine of false Teachers have many followers, let us take heed (I speak still to my Brethren of the Ministry) that we brand not any pernicious doctrine to draw Disciples after us to their and our ruin; let us not be of the number of those that consent not to wholesome words, even the words of our Lord Jesus Christ, or that are perverters of the doctrine which is according to godliness: And we to shew our fellow workmen that need not be alarmed, rightly dividing the Word of God.

I am not worthy to give direction as to your judgements, only to your memories I am humbly bold to propose these rules for caution.

1. The first is that of the Apostle *S. Paul* unto *Ti-mothy*, Take heed unto your selves, and to your doctrine, examine and try it according to the rule of the word, bring it to the touchstone, weigh it in the balance of the Sanctuary, be sure 'twill hold water, and stand with the Analogy of Faith. 1 Tim. 4. 16.

The Apostles had general commission, immediate mission, miraculous gifts of tongues, infallibility of judgement, these were proper and peculiar unto them, and unto us incommunicable, instead of immediate calling, God calleth us by the Ministry of his church instead of general Commission, there is an affiguration to portions of Gods heritage to particular Congregations: for the more easie and orderly feeding of Christs flock, in the room of the gift of tongues, there is a sealed course of Schools and Universities; lastly, in the place of infallibility in judgement, we have the holy Scriptures our infallible guide.

Nor is God niggardly in withdrawing these miraculous and extraordinary gifts, for now they are needless, the word is a rule sufficient, so that by the Scriptures delivered, let him be accused; and had they continued unto this day, they would have ceased to have been esteemed miraculous; for as a man who had never seen seed cast into the ground, and trees rooting, and trees dead in winter seemingly, reviving and flourishing, would wonder at these at the first sight, no lesse durst to see the lame walk the blind see, the dead live, but now that these things are ordinary we little esteem them; so if these miracles appearing in the Apostles (which with their first newnesse and strangenesse moved at first) should have been continued still, they would have grown into contempt, and not have been regarded; let us therefore (to return whence I have, I hope, not needlessly strayed) bring our doctrines to the Test, let us weigh them diligently, let us as the Apostle enjoyns, prophesy according to the proportion of Faith. Gal. 1. 8.

And that we may so do, 'tis expedient, yea necessary, that we readily and perfectly know, and ever carry in our minds and memories that proportion and rule of Faith, that we should, as *S. Paul* saith, hold fast the form of wholesome words, All Christians, but much more all Ministers, should have the principles and fundamentalls of Religion at their fingers ends. As Surgeons have in their Halls Anatomies, so Ministers ought to carry in their hearts, the Anatomy, the Epitome of the body of Christian doctrine, and this *anatomia ad usum*.

2. Trust we not to our own judgements, confer we with learned, godly, and sound expositors and interpreters of sacred Writ, wisdom dwells not alone in our breasts; nor is confined to our heads; let us not therefore stand on our own strength, or despise their helps of our fellow-labourers in the Lords Vineyard, *Plurimorum oculi gubernantur*, 1 Tim. 1. 13.

secular; we may sometimes light our candle at another's.

Psa. 119. 18.

1. Pray we for illumination and direction from the Spirit of God; he who leads us into all truth, without his light and guidance we run into darkness and error; *Above principium*, could that Heaven say, whensoever we enter into our studies, let us with bowed knees, and eyes lifted up say, Lord open thou mine eyes, that I may behold wondrous things out of thy Law.

2. If we light upon, or incline unto some recent new, strange, and so agreeable to the judgment of the Church, let us not broach it rashly, to make a rent in the church, or to make Proclamation of the rarity of our invention, a better and more modest way it will be to confer with learned and judicious brethren privately, humbly, meekly, that so the Spirit of the Prophets may be subject unto the Prophets, a worthy example of this see *Acts* 15. 1, 2.

3. Lastly in all doctrinall conclusions, especially fundamentall, let us be sure that we have plain proofs from the Word of God, either in express words; or by necessary consequence: Nothing in the world is so agreeable to truth and reason, but some probable shew may be made against it: let therefore our Scriptures be not only plausible, but plain and irretractable, and our reasons not slender probabilities, but clear demonstrations: else we shall but gull ignorants, and to discerning Spirits shall prove ourselves but Sophisters; and where we declare our opinion, ever let it circumspectly, let it be modestly, not peremptorily, with submission to better judgements, and without magisteriall imposition upon others, this is the Christian-like, and tends to the preservation of the churches peace, the value of which peace, the want thereof hath now tanght us with open eyes.

Need we motives to presse on this care and caution, that we be not of the number of those who vend false and pernicious doctrines? Consider.

1. Whose persons we represent, whose Embassadors we are, whose work we publish, whose work we do, O what a dishonor to God is it, to make use of his name, the name of his Son, the name of his Spirit, and upon them to father our teachings, and the monstrous issues of our own brains.

2. And what a disturbance to the peace of the church will this prove, what a breach of the Unity of the Spirit? what a division will it breed amongst Christs Members? what a disorder in his Mystical Body? and what follows division but destruction? and what this, but destruction and confusion? is not this to open a gap to the adversary, for the foxes to break the hedge? is it not to make way for the Wolves to devour and destroy?

3. This will startle the gaily, and hereby in as much as in us lies, we unseale them from their steadfastness, impossible is it they should forever be seduced, but they may leave their first love, they may turn

side, and if they do, we shall find it a hard task to reclaim them, much harder it is *deducere quàm docere*. See how *S. Paul* toils, sweats, uses his Apostolicall Authority, yea stretches it to the height, to draw out of the snare his perverted Corinthians; and deceived Galatians; and will that be facile for us, which to so great an Apostle was so difficult?

Hereby we shall ruine many poor souls, and our selves shall have the lowest place in hell; the foregoing verse tells us, that false Teachers shall bring upon themselves swift destruction: Surely if there be degrees of blisse and happinesse in heaven, and those who turn many to righteousness shall there shine as stars of the first magnitude, there are likewise different measures of misery and torment in hell, and the dregs of the Viall shall the false Prophet have! O when the Lord Jesus shall appear at the last day in glory and Majesty, attended by the glorious and innumerable quire of Angells and Archangells, and shall exact a strict account of all his servants, how they have improved his Talents, and shall say unto all and each of his Stewards, give an account of thy Stewardship; and all that innumerable number of souls shall stand before the Judgement Seat to render a reckoning of the things done in the body: Then shall appear Peter with his thousands of converted Jews, Paul with his myriads of converted Gentiles, Andrew with those of Achaia, John with his of Asia; all Gods holy Ministers with their holy Converts, saying, Behold us, and the children thou hast given us; and these shall lead their flocks into pleasant pastures, and enter into the joy of their Lord; what shall then become of Seducers and Heretiques? with what face shall they behold the face of the Judge? with what hearts shall they lead their followers into hell? and what a Dialogue shall passe between them, and those whom they have deluded and destroyed in hell? how shall they ban each other continually, yea eternally, crying with mutual bloody yellings, O ye bloody butchers of our souls, had ye been faithful in the Ministry, we had escaped these eternall flames! O miserable men that we are! woe is us that ever we were Ministers! for now because the horror due unto the guiltinesse of our own damned souls, we have drawn upon us by our unfaithfullnesse the cry of the blood of all those souls, who have perished under our Ministry, to the everlasting increasing of our already intolerable torments. O then my dearly beloved Brethren in Christ, if we would not dishonor that blessed Father, Son, and Holy Spirit, whose Embassadors we are or ought to be, if we would not disturb and destroy the holy tranquillity and blessed Unity of our Mother the Church, if we would not shake and unsettle Gods faithfull people, if we would not drag immortal souls into the lake of fire and brimstone, if our selves would not be cast into the bottom of that bottomless pit. Let us take heed unto ourselves, and to our doctrine, let us labour rightly to divide the word of truth, let us prophecy according to the proportion of Faith, let us not (as saith the Apostle) teach other-

Dan. 12. 3.

1 Tim: 6: 3.

otherwise, nor consenting to the wholesome words of our Lord Jesus Christ, and to the doctrine which is according to godliness; let us not O let us not be of the number of those false Teachers, notwithstanding their numerous followers; for the breach, applauses, acclamations of our deluded Disciples will be a sorry plaister to our wounded consciences in that dreadful day.

2. To people.

*Use. 5.* This doctrine rightly remembred, will be a sovereign remedy unto a strong and dangerous temptation suggested by Satan to many poor souls, to make them suspect, if not forsake the truth, thinking truth to be falsehood, because by many forsaken; contrariwise, reputed falsehood to be truth, because drawing many Disciples after it. Learn we hence not to be moved, change, or waver, nor to think the better of heresie, or the worse of truth, 'tis no new thing you see for error to have its reason, and truth but a mean and thin attendance. Hear what our Saviour saith of these last days, *When the Son of Man cometh shall he find faith in the earth? There shall arise false Christs, and false Teachers, and shall shew great signs and wonders, so that if it were possible they should deceive the very Elect; have not Christs Sheep the name of a little flock? Enter in, saith Christ, at the straight gate, for it is the wide gate and broad way that leads to destruction, and many there be which go in thereat; because the gate is straight, and the way narrow that leads unto life, and few there be that find it.* Few comparatively.

Luk 18. 8.

Mat. 24. 24.

Luk. 12. 37.

Mat 7. 13, 14.

1 Cor. 11. 19.

God is pleased to try his children, and this is one way of tryall, whether we be truths true Champions: God suffers it by many to be deceived, to see if even then we will shew our selves his fast friends, and true to it, then take *Solomons* advice, buy the truth, and sell it not; and *S. Pauls*, hold fast the form of sound words; and *S. Judas*, contend earnestly for the faith once delivered to the Saints, be not carried away with the stream, let not your Religion be like your hangings, that may be tacked on, and taken down at pleasure, shrink not at the temptations of multitudes, customes, numbers; let this be a mark still of the Right Church, 'tis (as I said even now from Christs own mouth) the narrow way which hath many travellers, but keep we Gods way, who ever leave it, yea if some eminent Professors leave it, what know you but we were hypocrites, and had but the form of godliness? but they are *Temporaries*, having only a superficial and unrooted respect to Religion; and if children indeed, what know we, but the Lord for to punish them, may permit them some season, as *Peter*, to be given up? and he knows but God may fan us by this strong wind of temptation, to see whether we be wheat or chaffe? whatsoever the cause be, truth is true, and the doctrine of Christ and his Apostles must be embraced, and the contrary be taught, and confirmed by signs and wonders, nay, if possible, by an Angell from heaven. So says the Apostle, and says it again, least any should think it dropt from him unwares; 'tis Gods commendation of *Caleb*, that he followed him fully, viz. followed him

1 Gal.

Numb. 14. 24.

when none but he and *Ishua* followed him; true, 'tis sad to be without society in the ways of God, the ways of Sion lament, because no man cometh to the solemn feasts, *Lament. 1. 4.* but if we cannot have society of men, God is ever with his truth, and so we are never without good company; would *Elizab* joyn himself to *Baal's* Chaplains, because he considered alone of Gods Prophets, but those of *Baal* were four hundred and fifty? *S. Paul* would stand to Christ, though none would stand to him; but all forsok him, the rather should we cleave unto truth, because many leave it, for shall it have no followers? as Christ said to his Disciples, when many took offence and left him, *Will ye also forsake me?* No, do others what they will, let us put on *Ishua* his resolution to serve the Lord our God.

2 Tim. 4: 16.

John 6.66, 67.

And here a word unto those, who either out of curiosity or confidence of their own settledness and strength, dare and do adventure into the societies, and hear the charmes of these charmers, presuming their faith so firm, that it can by no assault be shaken, so many will go into the Masse houses to behold the devotions of the Romanists: But take heed; I speak unto the weak only, but to the strongest Christians also, take heed; none is so weak, as he who is most confident of his own strength; consider seriously I beseech you, whether, 1. You do not tempt God? 2. Communicate with *Belial*? 3. May not your example draw on others? 4. Have you a promise, that though you cast your self into the fire you shall not be burnt? are you temptation-proof? how know you but you may be seduced? 5. If seduced, are you sure to return? 6. Have you not cause to fear your selfishness may provoke the Lord to give you up to Apostasy? 7. Who he that bids beware of false Prophets, that condemnes lyching cars? 8. *Peter* had a strong faith, was well resolved to be constant to his Master, *Ishua* ad aras, and in the garden he shew'd his courage, he draws upon a band of armed men, but when in the High-Priests Hall, he is followed by a weak and silly woman, nay after did he not Judas amongst Jews, who can touch pitch without defilement? Take heed, I say again, curiosity may cause unchastity, and make us *Dinah*-like, to be insnared in spiritual fornication.

Use 6. Lastly, since the doctrines of false Teachers have many followers, let us take that word of exhortation from the mouth of the holy Apostles, *Prove all things, hold fast that which is good: Prove all things, wit all doctrines, prove them, before ye approve them, be not carried away with their newness, pleasingness, plausibleness, receive them not hand over head, by a light and rash credulity, 'tis indeed arrogance and presumption in the people to make themselves absolute Umpires over the doctrines of these Teachers, every private man is not to passe a sentence definitive of truth or falsehood upon the Pastors doctrine, as too many now a dayes take upon them, as if they sat in the infallible Chair, a humble more meek and more Christian it is, if we doubt, to crave clearer evidence of the Minister, and consult (if there be occasion) with more*

3. For exhortation.  
1 Thes. 5. 21.

Dr. Selater on the place fore-cited.

1 Cor. 14. 32.

judicious of that calling, that the *Spirits* of the Prophets may be subject unto the Prophets.

And to this purpose, that our people, instead of modest and meek trimmers, and impartial examiners, may not be heady confusers, and peremptory definers, I shall briefly shew, 1. What judgement is permitted unto them. 2. What directions are to be observed, that they may rightly use that judgement. 3. What are the true and sure rules according to which all doctrines must be examined, and by which judged true or false.

For the first, Judgement is an act of reason, discerning whether a thing be, or be not, and whether it be indeed what it seems to be, and is thought or said to be.

Not to speak here of that absolute and definitive judgement, which is unto God proper and peculiar, whereby he knows fully, perfectly, and infallibly, and most exquisitely, the natures, essences, causes, properties of all things, without ratiocination, revelation, discourse, or discussion. The judgement I here treat of, and which the God of infinite wisdom hath imparted unto man, is called by Divines the judgement of Recognition, whereby by pondering, weighing, and ballancing in the understanding anything in doubt or question, we arrive unto some knowledge thereof, and this is threefold.

1. Of Jurisdiction. 2. Of direction. 3. Of discretion.

The first of Jurisdiction, is proper to Councells, and those who are in authority in the church, whereby upon the determination of matters in Religion, they by power suppress those that are of contrary judgement; not that they are (since the Apostles) infallible, but less subject to be deceived, then one or a few less holy or learned, and will not have their unanimous judgement contramed or contradicted by any private person. The first exercise of this judgement the Evangelist S. Luke relates in the first of the Acts, who tells us, that the question about circumcision was brought unto, and heard before, and also debated, and determined by the Councell of the Apostles and Elders at Jerusalem, which determination being sent unto the Brethren, was by them joyfully submitted unto.

The second of direction, belongs to the Ministers and holy guides of Gods church, whereby by teaching they perswade and endeaour to make Gods people discern, and having discerned, to believe and embrace the truth.

The third of discretion, is common to all Christians, whereby they are commanded by God, and perswaded by men, to use all sanctified means to find out the truth, and this the Bereans are commended for making use of, this the Apostle S. John commands us to employ and improve; believe not every spirit, but try the spirits whether they be of God or no. That the Philippians might be indured with, and abound in this judgement of discretion, S. Paul earnestly prays Phil. 1. 9, 10. And this I pray, that

Acts 17. 11.

1 Joh. 4. 1.

your love may abound yet more and more, in knowledge, and in all judgement, that ye may discern things that differ, this we cannot, dare not deny to you; this you may, and must use, and that,

1. For that the best of men may erre; we know but in part, are but in part enlightened. *August.* confesses of himself, that erre he might, though to persist obstinate in error he would not; and, therefore, as our godly Teachers (the wisest and holiest of men being but men) we must use the judgement of spirituall discretion, and try all things.

2. For 2. *John* reason [for many false Prophets are gone out into the world,] many publish visions of their own brain, pretending the glorious name of the Spirit of Truth, and transforming themselves into the Angles of Christ, and such too many have we now adeles, who will not be kept within any bounds, or apply themselves to any particular Congregation, as if they had Apostolicall Commission, and the care of all the Churches were to them committed, in this sense errand Jesuites; or as 3. *Sede* rightly, wandering stars, irregular and fiery Meteors, blasing for a while like stars of light, but having no reall light, heat, or regular motion, endeavouring to darken and disgrace all other lights but their own, decrying not only the light of humane reason, but also that of holy Scripture, by the pretended light they ingrosse to themselves of divine inspiration, we had need therefore have and use the light of spirituall discretion, to discover and dispell these false lights, that we be not by them misled and deluded.

3. It is our duty to be wary and make use of that judgement God hath allowed us, for that the craft Teachers may erre, and false Teachers do us, do deceive, and are deceived.

4. Now that we may use this judgement to the best advantage, take these few directions.

1. Banish curiosity, then which nothing more vaine, more empty, never is there a solid head where there are itching ears, such will not suffer (and therefore surely will not, cannot ponder) wholesome doctrine, saith *S. Paul*, 1. *Tim.* 4. 7.

2. Away with prejudice, be not carried away with mans persons, or gits on the one side, to pia thy faith on their shoulders, to be led captive by them at their pleasures; nor on the other side, be not passed with a sinister opinion against others rashly, to condemn before thou hear. This Spirit of Anticipation will raise mists to darken the face of truth it self, and like the false Mirror of Smyrna, will represent beautifull vices very deformed; and those that are ugly exceeding fair; so when prejudice possides us all is truth from the person we affect, but all falshood from him against whom we have conceived an ill opinion, respect of persons blinds the eye, passion and affection infuse the judgement; If men would on the one side lay aside the having some mens persons in admiration, and on the other side, other mens in scorn and detestation, and suffer all doctrines to stand or fall according to their proper rule, truth would have more,

*Errare possum,  
Hæreticus esse  
nolo.*

2 Cor. 11. 13.

*Iude v. 13.*

*τὸς πολὺν  
παραμυθῶν  
ἐν τῇ καρδίᾳ  
τῷ ἑαυτοῦ.*

and falsehood lesse, both teachers and followers; till we leave these extremes, we shall abuse that liberty God hath given; to add prudence in discerning unto diligence in hearing; that's the second; that we may say, we must be blind, we must shut the eye of prejudice; that we may open the eye of right judgement.

3. Beware of obstinacy and stiffness; carry an humble and a reachable spirit, desirous of truth, with resolution to embrace it, though contrary to the conceits of naturall men, and thine own carnall reason; this was the rule of the Scribes, Pharisees, and the rest of the unbelieving Jews, they look'd for the Messiah, they were convinced that Christ was he, yet they would not be perswaded that he was so, because he came in the form of a servant; but they were wedded to a fond conceit; that the Messiah would come in the equipage and external splendor of some great Monarch; there are, who like children you may perswade to any thing, led away with every wind of vain doctrine, fickle, wavering, unconstant, unresolved: There are others, then whom you may more easily remove mountains; who will have all true which themselves believe, will not be induced to believe what is true indeed; who have so far espoused their opinions, that neither truth nor reason can divorce them from them; there is a mean betwixt these, labour to hit it; there are indeed some things to be believed, maintained, not examined or disputed; these are principles, positive, fundamentall truths and articles, in cleaving to these we may, must be peremptory. But I speak here of those things that pertain to the superstition, and may amongst sober and godly Divines admit debate and discussion: Here I say be not fickle to believe any thing, nor yet obstinate to be perswaded to nothing, but what thou art led unto by will, fancy, or affection.

4. Labour to be skillfull in the Scriptures, make the word a light unto thy steps, and a Lantern to thy paths, if thou wouldest not stumble and fall. The Word of God in doctrines fundamentall is its own interpreter, and therefore our best counsellor, do as David, lay the Judgements of the Lord before thee, and this will enable thy judgement to choose the way of truth; the same holy and Royall Prophet tells us by his own experience, that the entrance into Gods Word sheweth light, and giveth understanding to the simple.

5. Endeavour to be rightly principled, to understand, to believe, and stick to with all perseverance and constancy, truths fundamentall, in these as I said before, we must be peremptory; as ye have received Christ Jesus the Lord, so walk in him, rooted and built on him; and Rablished in the faith, keep the true pattern of the wholesome words; contend earnestly for the faith once delivered unto the Saints: God be thanked ye have obeyed from the heart the form of doctrine whereunto ye were delivered, which hath been bestowed, framed, fashioned, cast into this, as into a mould, as this guide imports, the Apostle chides with his Hebrews, that when he concerning the same they ought to be Teachers; yet had they need again

*Volunt id verum esse quod credunt, nolunt id credere quod verum est quos non persuadebis etiam si persuaseris.*

*Psal. 119. 141.*

*Calos. 2. 3, 6, 7.  
2 Tim. 1. 13.  
Iude v. 3.  
ἀς ὁ πρῶτος.  
Μένετε τὴν  
τοῦ θύρατος  
Rom. 6. 27.*

that one should teach them the rudiments and first principles of the Ordinances of God, from which words I observe,

1. That principles and the first elements of Christian Religion, ought to be taught and learnt. Heb. 5. 12.

2. That those are blame-worthy, who let those principles slip out of their mind.

3. Of such consequence are those Rudiments, that if forgotten, they must be taught and learnt again, and unto this very purpose does the Apostle require them to be skilfull in principles, that by their habit and custom they may have their understandings exercised, to discern both good and evil. No man can know any thing to purpose in any Science, unless he know the principles of that Science; so neither can we rightly know, or soundly judge of any thing delivered from the Word of God, unless we have that habit of principles in our heads and hearts, unto which as *Widdowes lute*, or touchstone, all doctrines are to be brought and tried, nothing in these daies much neglected; Christians are high-floated, from Carelessness, as too plain and downright; we are Lawlings in Religion, run with the shell on our backs.

'Tis so with Teachers, and those that are taught too, our Novices scorn to stay at Jericho till their beards be grown, 'tis too low, and too long to sit at the feet of *Samuel*, these pitchers will be pouring out before they are half fill'd. 'Tis true of them what *Ambrose* in a more modest sense saith of himself, I must begin to learn and teach both together; and are there not novices among our people (who if posed, cannot give any good account of their faith) yet will carp, cavill, scoff, play the Critics, bring every Teacher and his Doctrine under their girdle? but it fares with such, as with some sturdy proud Apprentices, who being impatient of service, and greedy of freedom, buy out their time, and set up for themselves before their time, and in a year or two (being unskillfull in their trade) break and are undone; whereas those who quietly, carefully, and obediently serve out their years, do thrive and do well.

Beloved Christians, let us not begin at the end, let us learn positive truths before polemical, let us labour to understand before we argue, this is a disputing age, bold are our attempts, to enter the field without our weapons; but let others do as they list, let us begin with principles, and go through with them, let us labour to lay a right and strong foundation; so shall we, if our Ship be well ballasted, passe safely the rocks of danger, while they who hoist sail, without their lading, be wherried about with every wind, overturned with every wave, and dashed against every rock.

6. Lastly, and above all, beseech the illumination of Gods Spirit, ask of God wisdom to guide, lead, direct, instruct you; as to fall without direction to think of finding out; and adhering unto the truth, without the enlightning and confirming grace of the Spirit of truth, the naturall man perceiveth not the things of the Spirit of God, they are foolishness unto

*Discendum  
mibi simul ac  
docendum.*

to him, neither can he know them, because they are spiritually discerned. Behold our nature, as it is unable to see, it is averse from those things that are divine and spirituall, the spring of our own humane wisdoms is but a puddle; our knowledge is ignorance, our wit foolishness, our will perverseness, our light blindness, our life deadness, beseech the Lord therefore to illustrate and clear up your darkened and depraved reason by the heavenly light, to purge, reform, and rectifie your understanding, that it may holily and humbly submit it self to him, his Word and Spirit, that it may be able to understand, discern, judge what is good, sound, true, profitable; we cannot see the Sun, unless by the benefit of that light which is derived from the Sun, so neither can we perceive the light of divine truth, unless by the reflection of the enlightening and enlivening beams of the Spirit of Truth, whose office it is to lead us into all truth, as therefore before I was bold to remember my Brethren of the Ministry, so let me beseech you my Christian Brethren, if you would use aright judgment of spirituall discretion, to have recourse to the blessed Spirit of Grace, beseeching him to sanctifie your judgment, that you may rightly discern and discover the things that concern his glory, and your soules everlasting peace.

I come now in the third place to shew you some rules, according to which, doctrints must be examined, and by which judged true or false.

The Papists make short work, and tell us once for all, that whatsoever is not agreeable to the determination of the General Councils (which they resolve into the Council of Treas) and of the church (viz. the Roman Church) (of which both Council and Church the Pope is controller) is false doctrine.

No sober Minister or Christian will derogate any thing from the authority rightly due to lawfull Councils of the Church of God, but to attribute unto them an infallible definitive judgment, to make them judges at liberty, tyed to the following of no rule, no man who hath the least grain of spirituall wisdoms, will or dare; this is to equall them with God, who is a rule to himself in all his actions, and hath no law prescribed to him by any other then the most wise Council of his own will.

Constantine at that great Council of Nice, calls for the Sacred Scriptures, the holy Bible, tells the Council there's their rule. *Augustine* speaks most fully to this purpose. *Nec ego Nicenum, nec concilium a primatu tanquam prejudicaturus proferre concilium, nec ego hujus Ambrosium, nec in illius desineris Scripturarum autoritatibus res cum re, causa cum causa, ratio cum ratione concertet.*

Be this then the first rule, and this our first Proposition, whatsoever doctrine in matter of Faith is besides, without or contrary to the Will of God, whether directly and expressly, or by consequence is a false doctrine, to the Law, and to the Testimony, if they speak not according to



there are who except against this rule, but so sure, so true it is, that the gates of hell can never prevail against it. See Rom. 8. 31. Do we void the Law through faith? God forbid; yea we establish the Law; *Rom. 3. 31.* the Apostle enjoying obedience to parents, does it from the ground of the fifth Commandment, *Honor thy father and mother* which is the first Commandment with promise; the allegation of this precept, for the confirmation of that his Injunction had been in view, if the Commandments of the Moral Law had been annulled in the time of the Gospel.

We read **1 Tim. 3. 8.** that Ministers ought constantly to affirm, that they which have believed in God, should be careful to maintain good works: now what are good works, but such as are agreeable to the Law of God: if sin be a transgression of the Law, then it's contrary a good work, is an act conformable to the Law.

I ask, let the opposers of the Law answer seriously: are we not bound to set up the true God in our hearts, to know him, fear him, love him, trust in him, and none but him?

Are we not bound to worship the true God in a true manner, according to his will and word, avoiding and abhorring all will-worship.

Are we not bound to hallow Gods dreadfull Name, and to take  
of dishonoring it, by blaspheming, cursing, swearing falsely, or rashly,  
customarily, or vowing unlawfully, &c.?

Are we not bound to sanctify the Lords day to the Lords holy worship?

Are we not bound to preserve to our power, our neighbours dignity, life, chastity, wealth, good name? Briefly, are we not bound to love our Lord our God with all our heart, and our neighbour: as our self? (Says he who is the Law-giver) is the Law and the Prophets. Then, and those only, who think themselves not bound to love God, their neighbour, may think themselves free from the Law of God; so far are believers from being disengaged from their obedience to the Law here on earth, that even in heaven they shall never be disobliged for then they shall perfectly, exactly, uninterruptedly, perform obedience thereunto, viz. they shall perfectly love God and their neighbour. If (as before was said) the works of the Law would enter into our justification, we must deal with them as Christ with the Pharisees, and them out of doors, but if they would come into our justification, I must say as they to Abraham servant, *come in ye blessed of the Lord, why stand ye without?* They whosoever they be, who utterly hate and totally reject the Law of God, do too much enlarge, and highly abuse that blessed liberty wherein Christ hath set us free, and turn it into contentiousness: I end as I began this point, whatsoever doctrine is delivered by any whosoever, tending to the utter abolishing of the Law, or any precept thereof, is false doctrine: This for the *Agenda*.

1. Commandement.

2

3

4

The six left  
Command.

things to be done and practised. I proceed to the *Credenda*, the things to be believed; and these are summed up in the Symbol, commonly called the Apostles Creed, concerning which, take this Rule.

Whosoever doctrine does overturn directly, or by just consequence, any Article of Faith contained in the Creed, is a false doctrine. 3. Rule.

There are grounds, principles, and fundamentall Articles of Faith, which so nearly touch the very life and being of *Christian Religion*; that every one is bound particularly to believe, and expressly to know them, upon pain of eternal damnation, and these are called the Rudiments, or first principles of the word of God, the pattern of wholesome words, the faith which was once delivered to the Saints, the form of the doctrine in to which *Christians* ought to be cast, as into a mould or stamp. Now these Rudiments and principles, this pattern, this faith, this form, is summarily comprehended in the Apostles Creed before mentioned, therefore whatsoever doctrine squares not therewith, is crooked, false, erroneous.

Heb. 5. 12.

2 Tim. 1. 13.

Jude 3.

Rom. 6. 17.

Whether this Creed were by the Apostles themselves framed; we cannot certainly determine; some of the Fathers and ancient Historians Ecclesiasticall affirm it and tell us, that the Apostles being now to disperse themselves over the world, according to their heavenly Commission, to preach the Gospel, did joyntly compile the abridgement of their doctrine to remain as a rule, to which all *Christians*, both Teachers and hearers, might be held in an holy agreement in the same faith; and Heresies arising (of which they every where foretold) they might be brought thereto, as to a touchstone, and try'd, and being found drossie, rejected. Thus *S. Jerome*, *Ruffinus*, and *Augustine* affirms, that each Apostle framed an Article, and prefixes every severall Apostles name to his severall Article.

Most of our modern Divines do Judge it not to be the Apostles form and form, but for the matter only, and they call it the Symbol of the Apostles, because by the *Disciples* of the Apostles it was gathered out of their writings, and contains the summe of the Apostles doctrine.

Once this is true, that this Creed hath been even from the infancy of the *Christian Church* by all Churches received, as a summary comprehension of the fundamentalls of faith, as the principles whence all other things are inferred and concluded, by the light and direction of which, other points lesse substantiall are made known, as the *Lydius lapis*, to try false doctrines by, as a Symbol, token and pledge of the Churches agreement and unity in the Faith.

This is that rule of Faith so often mentioned by the Antients; according to which all the holy Fathers and godly Pastors of Gods Church composed Sermons, Commentaries, and Expositions of Scripture; this is the rule to try all doctrines by, and not (as one says,) such a rule as every man may frame, by wresting the Scriptures after his private fancy.

And therefore labour we to understand and believe this Creed, (and let

See *Perk.* in  
Symbol, and  
*Mayer* in Ca-  
tech. and *A-*  
*dams* Medit.  
on the Creed.

us not think it mean or below us to get Catechismes and expositions thereupon, those who have or shall make trial, shall find this course by Gods blessing an excellent means to establish their faith: And here I may speak it with grief, no Church in the Christian world that I ever heard of, hath a sum of faith (I think I may say this sum of faith) in every publique meeting openly repeated, and published, except this of ours.

But here let none mistake me, I say not that therefore a doctrine is false, because against the Articles of the Creed only; but because being against an Article of the Creed, 'tis against an evident place of Scripture out of which that Article is plainly taken; for example, if any Manist shall tell me that Christ is corporally present in the Sacrament, I deny it, for my Creed tells me that Christs body is ascended into heaven, and he sits (in his humane nature) at the right hand of God; and this I believe, not because my Creed tells me so, but because it tells me so out of Gods Word, which saith, *That the heaven must receive him, till the resurrection of all things*: I conclude this rule in the words of Mr. Perkins, which are *confirmatory* of this and the precedent rule.

Art. 3. 21.

In Expos. of  
Mat. 7. v. 16.

The parts of Prophetickall and Apostolike doctrine are the Commandments of the Law, and promises of the Gospell, and he which overturns directly, or by consequence any Commandment of the Law, or Article of Faith, must needs be a false Prophet; so that a false Prophet may be tried by the Analogy of Faith, comprized in the Articles of the Apostles Creed, and in the Decalogue, or ten Commandments, which two contain the sum of all the doctrine of the Prophets, and Apostles, and he that goes against them is a false Prophet. Thus that reviler of Divine

4. Rule.

Mat. 6. 9.

I now go on to the *Petenda*, the things to be craved or prayed for, that are summed up in that absolute pattern of devotion, the Lords Prayer, here since we are taught to whom, and for what we ought to pray, our Saviour hath said, after this manner pray ye, whosoever would persuade us to pray to any other person besides God, for any other thing contrary to these petitions, hearken not unto him, if otherwise than thus we ask, we cannot hope to receive, because we ask amiss.

To conclude with the *Recipienda*, things to be received, as pledges vouchsafed by our gracious Father, for the confirmation of our Faith, these are the Sacraments, concerning which, hold fast the Rules.

5. Rule.

1. False is that doctrine which explodes Sacraments out of the church as needless and unnecessary, Christ ordained them, himself received them, left them to his church as lively resemblances of his death, they are seals of the Covenant of Grace, and serve much to confirm us faith in its self weak, feeble, subject to diffidence and doubting, in those who oppose and despise these heavenly pledges of Gods mercy, Christs love, are not to be honored with a confusion, but rather to be repelled with a God forbid, and holy detestation.

2. False (on the other side) is that Doctrine which asserts Sacraments to be of so absolute necessity, as that no salvation without them: The Jews had not Circumcision for the space of forty years in the Wilderness; nor was the Passover kept of a long time, untill the dayes of Hercklab; in that long time, those many years, many died doubtlesse without the Sacraments, who now dare damn them all that so deceased? what can be said to that instance of the penitent thief? *Ambrose* doubts not of his *Valentinians* salvation, who desired, but not obtained baptism, being by death prevented: not the want, but contempt of Sacraments condemneth, saith *Bernard*: God hath indeed tyed us to means where they may be had; but who dare set ye God to means, as to affirm he cannot, will not save without them: the very adversaries of this truth have confessed it; *Thomas*: the power of God is not tyed to visible Sacraments, *Bellarmin*. the baptism of the Spirit supplies the necessary want of the baptism of Water; Sacraments are necessary, not absolutely, but by Gods command and Ordination, they are one, but not the only means of salvation, where they may be had, we must humbly use them, where they may not, Gods mercy can and will supply the want of them to his Church; and since this error of the absolute necessity of the Sacraments is grounded upon an opinion, that they confer grace by the work done, be our next rule this.

False is that doctrine which teacheth grace to be conferred by the work done, viz. that the outward action confers grace by its own force when the Sacrament is administered.

*Abraham*, the *Eunuch*, and *Cornelius*, did first believe and partake of living grace, before they received the Seal of the righteousness of faith, and of the Covenant of Grace; to them therefore it did only confirm, and not confer grace: if the Sacraments confer grace necessarily by the work done, how can that of the Apostle be true, *That who so eats and drinks unworthily, is guilty of the Body and Bloud of the Lord*, and *eats and drinks his own damnation*? *Simon Magus* was baptized, but had not surely the grace of Baptism; circumcision of the letter only makes out a true Israelite, nor the only baptism of water proportionably a true Christian; baptism doth save, saith *S. Peter* (not the putting away the flesh of the flesh, but the answer of a good conscience towards God) by the Resurrection of Jesus Christ. In this point also hear their own Schoolmen, man seeks not salvation from the Sacraments; as from themselves, but by them from God: and these rules may guide us, concerning the necessity and efficacy of Sacraments. Concerning their number, let us confidently hold, that

False is that doctrine which teaches the Sacraments of the New Testament to be more then two, viz. Baptism the Sacrament of Initiation, the Lords Supper of Confirmation.

*Reason 1.* There were only two ordinary and standing Sacraments in the Jewish Church, viz. Circumcision, to which answers our baptism,

L 2

6. Rule.

*Quem regeneraturus eram amisi, veruntamen ille gratiam quam proposcis non amisi.*

*Dei potentia Sacramentis visibilibus non alligatur.*

*Baptismus fluminis succurrit infantibus ubi deest iste fluminis.* Bell. de Bap. l. i. c. 6.

7. Rule.

*Rom. 2. 28, 29.*

*Gal. 5. 6.*

*1. Pet. 3. 21.*

8. Rule.

The rest were fleeting and extraordinary, and may all be reduced unto these two.

and the Paschal Lamb, in the room of which succeeds the Lords Supper.

2. Christ ordained only two, baptism, *Mat. 28. 19.* the Supper, *1. Cor.*

11. 25.

3. Christ received only those two, Baptism, *Mat. 3. 13.* the Supper,

*Mat. 26. 26.*

4. The Word and Element make a Sacrament, saith *August.* (*viz.* the outward substance thereof.) none but Baptism and the Lords Supper have

by divine institution the Word and Element.

5. The other five Sacraments (as the Papists call them, and would have

them to be) *viz.* Confirmation, Penance, Matrimony, Orders, and Ex-

treme Unction, have some of them no Word (and so are no Ordinances

of God to stand in his Church) and those which have a Word, have no

Element, therefore are no Sacraments, nor were they known. (as Sacra-

ments) unto the Fathers or Primitive Church, but are of late stamp

found out by the Scholmen, decreed to be Sacraments by the Pope

Councells, the first of *Florence*, more then 1100. years after Christ, the

second at *Trent*, but yesterday.

Thus in generally to direct our judgements concerning Sacraments,

more particularly take this one sure (though now adways much opposed)

rule for Baptism. That

False is that doctrine which debars infants born of Christian parents

within the Church from baptism.

Jewish infants were not debarred from circumcision, the Promises are

to us and to our children, infants belong to Gods Kingdome, are in the

Covenant of Grace, are Members of Christs Church; which Church

he sanctifieth and cleanieth by the washing of water with the Word. The

Apostles baptized whole Families; nay Christ bids them teach and bap-

tize all Nations, infants are a part of a Nation; and if it be but prob-

able that there were infants in those families by the Apostles baptized, is

more then probable that no Nation is without infants; infants are capa-

ble of Regeneration, the means of Regeneration is Baptism; they are na-

turally uncleane, therefore have need of; they are federally holy; there-

fore they have right to Baptism. For the Lords Supper take these two

Rules.

1. 'Tis a false doctrine which affumes the Elements of Bread and

of Wine to be by Consecration changed or transubstantiated into the

very Body and Blood of Christ, or that Christ in his humane nature

is corporally, physically, or locally present in the Sacrament.

If so; then the same numerick body might be in many places at once,

which is contrary to the nature of a body, and implies a contradiction;

here, and not here, limited, and not limited, finite, and yet infinite; take

away space and place from bodies, and they are no bodies, saith *August.*

saith believeth above, not against sense; now our senses see and smell, taste

and touch bread and wine.

If Christ do corporally unite himself upro the receiver, then saith

learned

## 9. Rule.

## 10. Rule.

learned Reynolds, it will seem that all they who receive the Sacrament, being physically and substantially united to Christs body, have a naturall union to his person too, that being no where separated from this, which is blasphemous to say, as also Christs body may be said to have a double subsistence, infinite in the second person, and finite in all those with whom he is incorporated.

Peter Martyr tells us, if Christ be corporally present in the Elements, or the Elements changed into his body, the wicked shall receive him with their teeth, as well as the godly with their faith, which to affirm is absurd, impious.

But let the Scripture decide this point, Christ calls the Cup after consecration the fruit of the Vine, and S. Paul after he had said, *This is my Body, This is the New Testament in my Blood*, calls it three times, this Bread, and this Cup. Our Saviour, when some were offended at his words, [except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you] teacheth them and us how to understand them, *The words that I speak unto you, they are spirit, and they are life*: The Scripture tells us where Christs body is, in heaven [he was parted from them, and carried into heaven] and the same holy Scripture tells us, how long it shall abide there without any removall [heaven must receive him, untill the resurrection of all things.] Was it a good argument of the Angel, he is risen, ergo he is not here? then 'tis as good (for 'tis the same) he is ascended, ergo he is not here, not bodily, carnally, corporally.

The second Rule. 'Tis false doctrine to teach, and an ungodly thing to practise the administration of the Lords Supper in one kind only, 'tis a wicked violation of Christs institution, an unlawfull aberration from his practise, who gave both the Bread and the Cup; the Apostle joyne them both together four times, enjoynes the Cup as well as the Bread, *Let him eat, let him drink*; Christs death is not fully shewed forth by the bread broken alone, the wine poured out resembleth as well the pouring out of his blood, as the breaking of the bread, the breaking and bruising his precious body. I conclude with that learned Divine above-named, to deny the cup unto the people is a wicked sacrilege, and as it were a pouring Christs blood into his wounds again.

And these are some and the most general rules to be observed and remembered by those Christians, who would rightly judge of those doctrines they hear, and discern right from wrong, truth from falsehood. I may not so far transgress the bounds of my text, and limits of my time, to ascribe to more or more particular rules to this end usefull. only these three of a Reverend Divine upon these words, *Prove all things, hold fast that which is good*, being both short and sound, I will take leave to comment unto you

1. Gods aim in our salvation is the glory of his rich grace, and the abasing of mans pride in the course of salvation, what doctrine crosseth these ends, doubtlesse is not of God.

2. Evan-

Mat. 26. 29.

1 Cor. 11.

John 6. 53.  
and 63.

Luke 24. 31.  
Acts 3. 21.

11. Rule.

1 Cor. 11.  
*Quomodo docemus aut provocamus cor pro confessione Nominis Christi sanguinem suum fundere & ita militaturis Christi sanguinem denegamus.* Cypr. L. 1. Ep. 2.  
1 Thef. 5. 21.  
Eph. 1. 10. 13.  
Rom. 8. 19. 27.

Rom. 5. 1.

2. Evangelicall truths tend all to settle conscience in solid peace, through assurance of Gods love in Christ. suspect those doctrines as not Evangelicall that hold conscience on the rack, and prescribe not right means of peace with God.

3. All heavenly doctrine, both of Law and Gospel, tends to the mortification of evil concupiscence, teacheth to deny ungodlinesse and worldly lusts, to walk soberly, justly, godly in this present world: Be jealous of all doctrines tending to carnall liberty, they are not of God that are enemies to sanctity. I had almost forgot a most materiall, and for our days a most needfull rule, take it at last, though it should have been one of the first: In the exposition of Scripture, where a naturall and literall construction will stand with the Analogy of faith, the scope and sense of the place, there we are not to use a figurative construction, otherwise (as one faith truly) we make the Scriptures a nose of wax, and the deluding and lusive art of allegorizing would change the meaning of words, as Alchymy doth or would do the substance of metalls, making of anything every thing it liketh, and bringing in the end all truth into nothing.

And now having shewn you (in some weak measure) what judgement is allowed you; what directions you ought to observe, that you may rightly use that judgement, and what are the generall and sure rules according to which all doctrines may be examined and judged; I end this use of exhortation as I began it, in the words of S. Paul, *Prove all things, hold fast that which is good*; Be not led away with the error of the wicked, be not of the number of those (how numerous soever they are) who are the followers of false Teachers. Need ye motives? this may be enough, *their wayes are pernicious*, and that's the next thing proposed in our first division, how the followers of false teachers fare: whole who follow false teachers, follow them to their own destruction. *If the blind lead the blind, both shall fall into the ditch*, not only the leader, but those who are led; 'tis not enough to say, my guide, my Pastor, he hath the charge of my soul, and he must answer and suffer if I be misled; true he must, but whether thou escape, thy bloud will God require at his hands, but thou diest also in thine iniquity.

Mat. 15. 14.

Ezek. 3. 18.

As therefore ye love your souls, (dearly beloved) and would not they should perish, beware of seducers, be not carried away with their errors, but as ye have received Christ, so walk in him, rooted and built up in him, and stablish in the faith, as ye have been taught. Remember the wayes of false Teachers are pernicious, as to themselves, so to their followers; may more, to the Truth itself, that's the third point.

How the truth fares [by whom the way of truth shall be evil spoken of.] We hence observed (the words [by whom] having reference to the false teachers named v. 1.) that these false teachers have foul tongues.

They have fair ones (as you have before heard) to vindicate and set on their own errors, but gall and bitterness is under their tongues when they set against the truth; *Their words do fret as dath a sucker, they speak*

vill

will of the things they know not, they are murmurers, complainers; their mouths speak great swelling words. I shall not pollute mine own tongue, nor your ears, so much as to name their crimes of bitterness.

As for us, let us lay aside all bitterness, railing, evil speaking, let it be the inseparable character of false teachers to have foul tongues; to them let it cleave, and be a mark to know them; our tongues were given to be instruments of resounding the praises of our Creator, and of setting forth his truth; let us not make them the divells trumpets to belch our slanders, railings, revilings; if Moses Law were still in force, an eye for an eye, and a tooth for a tooth, if every man should forfeit his tongue, who did abuse it; the world (as one saith) would soon be furnished with dumb men; but Michael durst not bring a railing accusation, no nor against this railing accuser the divells scornfull taunts, and reproachfull retorts betray great want of arguments, but greater of charity and Christianity: a cause is never worse or more weakly defended, then when passion gets the mastery of reason, let us therefore take the Apostles counsell, in meeknesse to instruct those that oppose themselves, if peradventure God will give them repentance to the acknowledging of the truth, and not by unsavory speeches to provoke, but by sound doctrine to exhort and convince gain sayers; so the arguments they produce to answer soundly and solidly, but to their railing, silence is the best return; and if it be sometimes needfull to reprove sharply, let us do it gravely.

To conclude, evident light of Scripture, and irrefragable reasons, are the weapons of truth, and if by any armes, surely by these we shall become victorious over falsehood, but if so prejudice hath possesst, and obstinacy fixed erroneous minds, that they will carry their errors to their grave, we must leave them unto the just judgement of the God of truth and righteousness.

I have done, when I have told you, what it must needs grieve you to hear; against whom these false Prophets shoot their poysonous arrows, their bitter words against the truth. [By whom the way of truth shall be evil spoken of.]

'Tis their art and method to bring the truth into contempt and hatred, by slanders and reproaches; that so to their own errors they may gain respect and liking. This artifice of deceiving, the first deceiver made use of, with advantage and successe against our first parents, he first accuses and undermines Gods goodness, bounty, justice, and of these when he had made them suspicious, it was not hard to make them swallow his bait, and taste the apple.

So Papists, they brand our Church as hereticall, they call our doctrines damnable, our professors Apostates, and father upon us all the detestable errors of the most wicked miscreants that ever disturbed the church of God, that they may render us odious, and then their own glorious titles of holy, Catholike, unerring, &c. which they arrogate unto themselves, so easily down with their forestalled and preposessed Disciples and Professors.

Jude v. 10. & 16.

1 Pet. 2. 10, 11, 12.

See a Farrago of Hardings railing and taunting speeches in Jewels Apol.

[illegible]